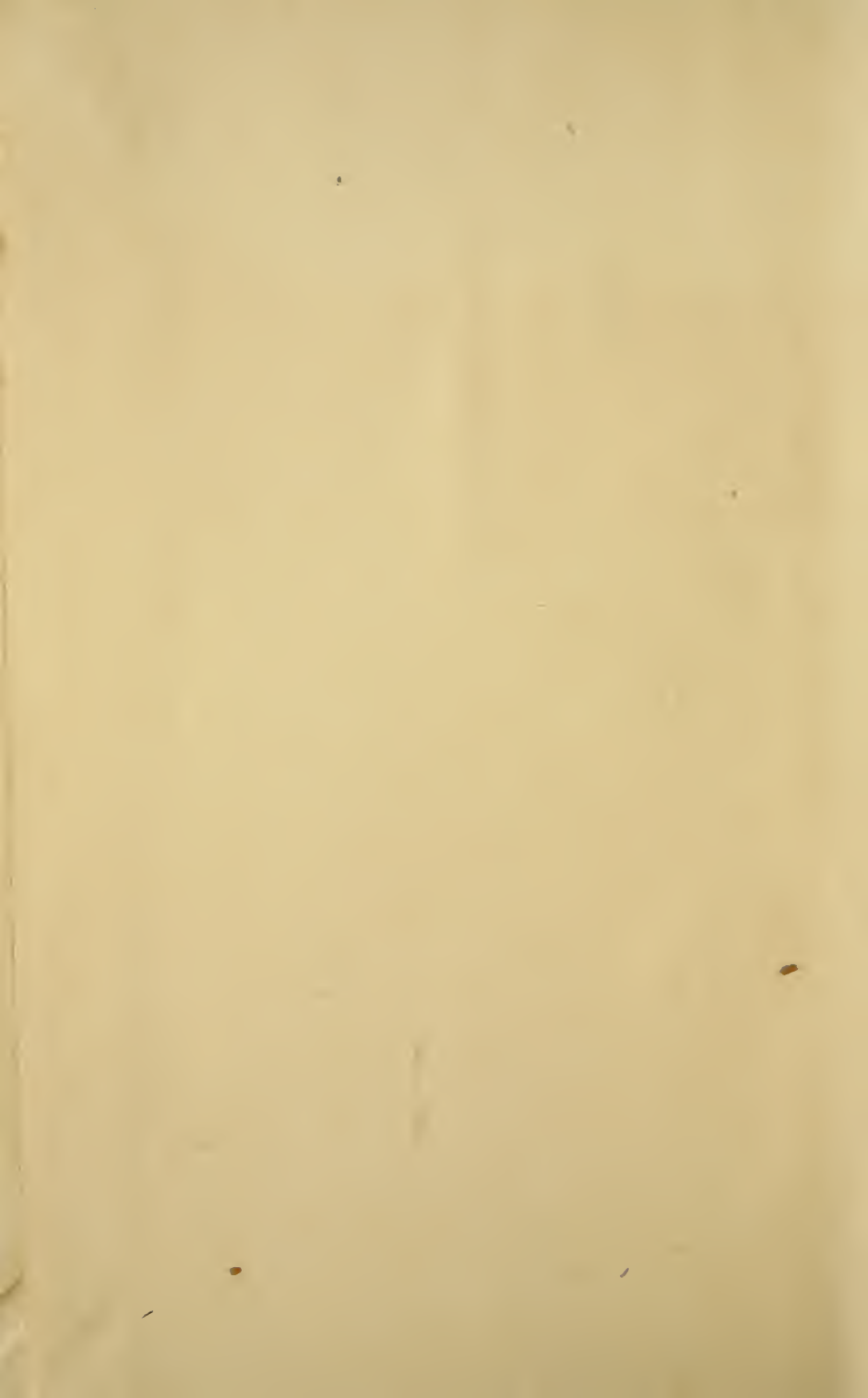
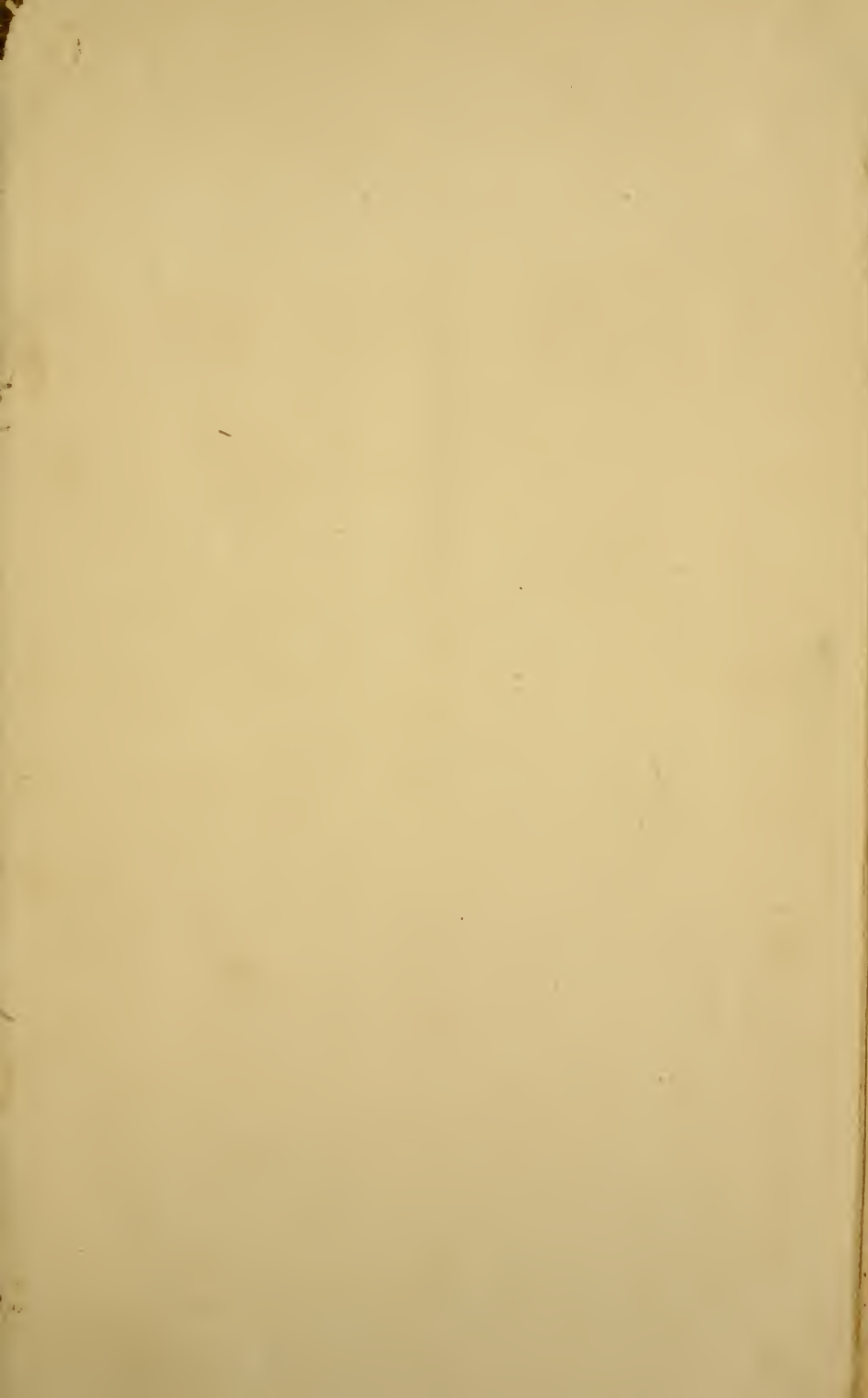
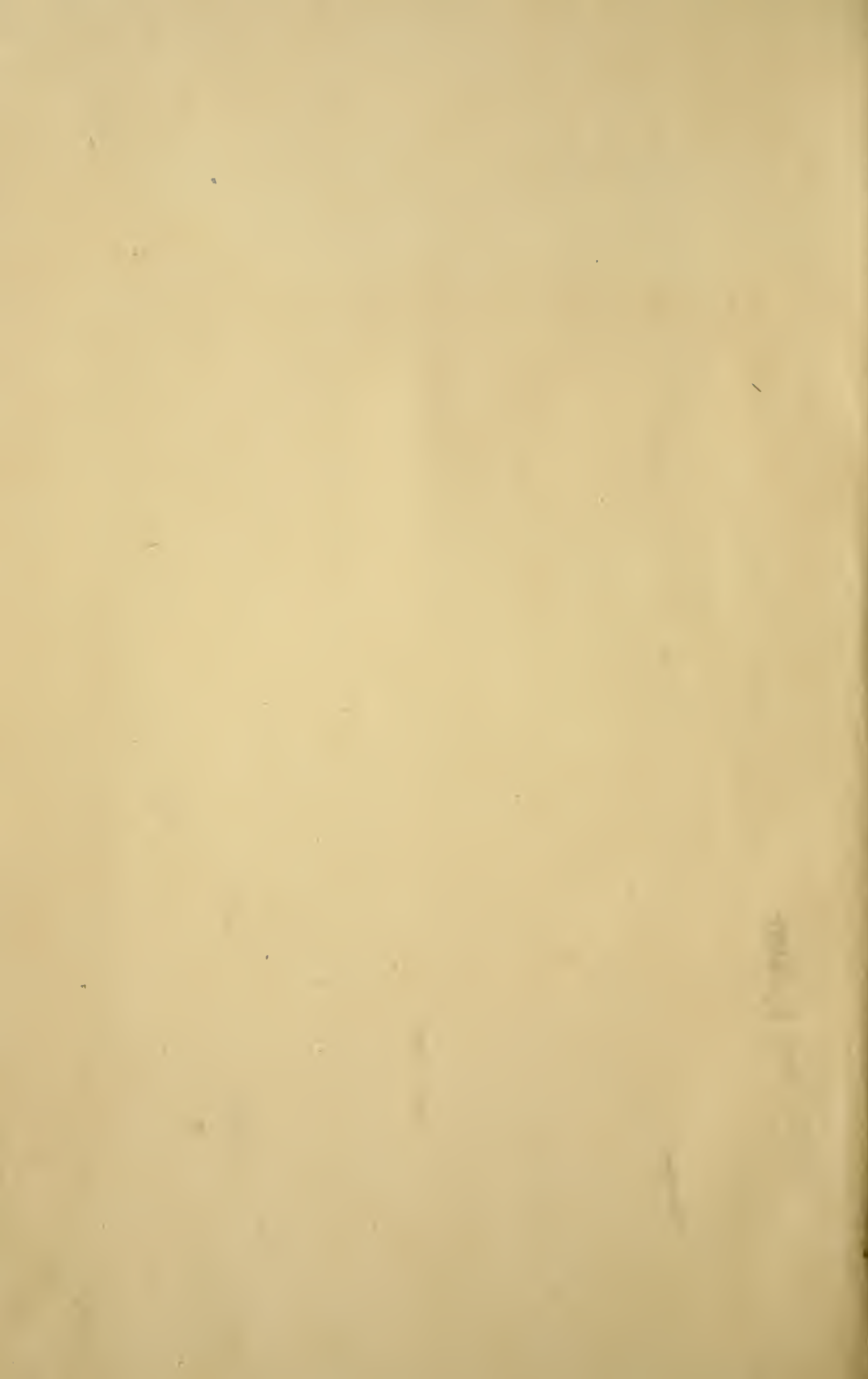




Paul R. Myers
Box 117
Greentown, Ohio







BIBLE MONITOR

VOL. X.

January 1, 1932.

No. 1.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

RETROSPECTIVE.

With this issue we close another volume of the "Monitor", and whether we realize it or not, "what I (we) have written I (we) have written". Our words have gone forth. They have been recorded. Will the record be "found wanting", or will it meet approval. Of course, we said some things we wish we hadn't. We didn't say what we wish we had, but—recall them? No, never. They're gone forever. Apologize? Yes, but—if the one to whom the apology is due is sleeping the last long sleep? Better not have said it? Yes, but we did. "Of all sad words of tongue or pen, the saddest are these, 'It might have been'."

But they were not all sad words? No, surely not. Did we not "visit the fatherless and widows", the sick and impoverished, the poor and needy? Did we not "say the kindest things in the kindest way"? Did we not feed the

hungry and clothe the naked? Why, of course we did. Does He know it? Surely, He does. "Inasmuch as ye have done it to one of the least of these ye have done it unto me." "Come ye blest of my Father, inherit the kingdom." "Well done, good and faithful servant."

* * * * *

We are glad for the interest taken in the "Monitor" by our readers, and for the helpfulness of our contributors who have kept us supplied with excellent copy to fill its pages. Some excellent "Selected" matter has been sent in, which has been used as occasion required. Such matter is appreciated and is helpful and sometimes may be more effective than our own productions, but somehow we like the productions of our own people best.

Criticisms? Yes, we have them, constructive and otherwise. We have tried to exercise patience, realizing that most of us have our share of human weaknesses. Perhaps

no two of us are made over the same mold, or have the same likes and dislikes. So we must be broadminded enough to respect another's views. For this reason the blue pencil has been very sparingly used, though the urge to do so, in some instances, has been persistent. Criticisms given and received in the right spirit are very helpful.

So much for the past. What of the future? The past was what we made it, so will the future be what we make it. Present indications point to some interesting and significant changes in the near future, in the editorial staff and management of the "Monitor". This matter has borne heavily on the minds of a few for some time. This change, or desire for it, is retarding our progress, disturbing our peace and hindering our work. So that the sooner it comes, perhaps, the better.

Then in deep humility and resignation to His will we close Volume IX, perhaps our last, by wishing the entire "Monitor" family a happy and prosperous New Year and all the grace and blessings a loving heavenly Father may graciously bestow. With this we bid the Old Year adieu, and bid welcome the New.

CROSSING THE LINE.

Another anniversary is here marking the line between the old and the new year, by which we are again reminded that time is passing and we are hastening on toward the close of our earthly pilgrimage and the beginning of our eternal dwelling-place, our eternal home.

Many solemn thoughts come crowding in upon us, seeking expression in word or deed, or embodied in rapturous assurance or dark forebodings and uncertainty, and even doubt, can we truthfully say we have done our best, have done what we could in some one or more righteous causes? Do we measure up to what may justly be required or expected of us? Is there a fearful apprehension that, were we called upon to render account, we might come short in some word unspoken, some deed undone, some duty neglected, or service not rendered? Is there uncertainty that the year has been spent in the right way? Or doubt that it was spent in the most helpful way? Have we "fought a good fight", a victorious fight, against sin, wrong and evil? Have "we kept the faith" firm unto the end? And do we have the assurance that there is a crown awaiting us kept by God's al-

mighty power and ready to be revealed in the great judgment day?

Happy and blest are we if we can look back in a scrutinizing retrospect and find no failures, no sins, no mistakes, and no place for just criticism or amends. Few, very few, of us can do this. And, perhaps, some who can, or who do so, are blinded by a false conception of life as it really has been. Only bigots and the self-righteous would profess to do so. "For in many things we offend all."

Being conscious of our shortcomings, our sins, our shortsightedness, our dereliction of duty, and our ungratefulness, what should be our resolution or determination for the future? As we cross the line which ushers in the new year shall we "forget the things which are behind and press on toward the goal" of a better spent life in the year we are just entering? May it be so. For with all our best resolutions, our well-meant endeavors, and our strongest determination it will require much courage, self-denial, fortitude, patience, forbearance and prayer to meet the trials, temptations, discouragements, and disappointments that shall beset our pathway, and enable us to "run with patience the race set before us"

and come out victors in the end.

Life, in a large measure, is what we make it, and perhaps, in most cases, just what we want it to be. Otherwise, we would change it until it suited us. Environment and circumstances over which we have no control often influence life and make it what it is, not what it would be but for these. Then, too, the real life is not what it appears to be, because of existing conditions that influence it, not the overt act, but the motive that prompted it, is the real index of life. A hypocrite may perform unrighteous acts and a Christian may do some very foolish things. And even sincerity and honesty do not always make life what it should be. Paul was just as sincere and honest before his conversion as after, but his life before and after was quite different. His life also before and after was just what he made it, just what he wanted it to be. So, our life the past year was what we made it or wanted it to be; and for the coming year will be what we make it or want it to be.

As to resolutions for the past year, if we made any, we now perhaps look back upon them with humiliation and disgust, not that we made them, but that we made such miser-

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able failure in carrying them out. Good resolutions? Yes, sure. We wouldn't make any other kind. But how far we came short! And intentions, good ones? Certainly! But the year slipped by so quickly. We just didn't have time! And promises: yes, we made them, some to ourselves, some to others, some to God. But, alas! how soon they were forgotten!

Resolutions for the coming year; shall we make them? Shall our past failures deter us? Were it not better to re-

solve to try, even though we failed, than to make no resolution? And our intentions, shall we have any? Even though procrastination stole away our time, were it not better to intend than to be indifferent? And our promises, shall we make any? Sure, if we mean to be worthwhile. We forgot them? Sure, but can we not be more thoughtful? "God is not slack concerning His promises"; should we be less so? Anyhow, do we not mean to make the most we can of the new year by doing the best we can? Let us hope so.

Do misgivings becloud our hopes? Dark forebodings overshadow our pathway? Do fear and suspense take hold of us as we cross the line from the old to the new? Then let us sing:

"I know not whether joy or tears
Shall wait me in the coming years,
In God's own hand are all my ways,
He knows the measure of my days.

(Chorus:)

I'm in His care, this much I know,
And wondrous blessings
'round me flow;
He leads me in the better way
That ends in heaven some
sweet day."

THE OLD AND THE NEW.

D. W. Hostetler.

The old year is past, and the new year is here. Some calm reflection of the old year might bring some joy to the human heart. There have been many things that have come into the experience of life. Many of these experiences have been real satisfaction and enjoyment. No doubt we have heard many sermons that have been real food for the soul and a help to our spiritual development.

Another side of the question is: "What have we done to bring real joy and happiness to those with whom we have associated?" Have we done all we could to bring real happiness to our brother and sister in Christ? And have we remembered the teaching of the apostle when he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted"? Have we tried thus to deal with each other or have we given the erring a push and shoved him farther away and got him farther into the mud?

Perchance we have made many mistakes within the old year. How many of us have

been willing to correct our mistakes? Or how many have justified ourselves in our mistakes?

Thinking thus of the old year will help us toward better things in the new year and help each of us to do bigger and harder things for the cause of Christ. Let our resolution and prayer be that we may have a bigger vision of God and Christ and God's will concerning us, that we may have a bigger vision of life and all its possibilities and opportunities, that our efforts for good may result in greater accomplishments, that the church may grow and prosper, and that many may be brought into the truth and be saved.

In another light, when we think of the old and the new, we think of the old law and the new law, which are the law of Moses and the Gospel law. The old law was the letter; it was literal; the new law is spiritual. The old law was imperfect; the new law is perfect. The old law could not make the comers thereunto perfect. The new law is a perfect law of liberty and can make the comers thereunto perfect. The old law was the old covenant, which Christ

took out of the way that he might establish the new and living way.

We read about the "old battles and the new battles", "the old garment and the new garment". Here Christ is teaching the Jews that the old law and the new law should not be mixed, that taking things out of the old law and trying to incorporate them in the new law could not be done.

In this old law was incorporated the Levitical priesthood. This system was shrouded in sacrifices. They were dead sacrifices. The new law, we find, is shrouded in sacrifice, too. God did sacrifice His only Son on the cross to bring about a plan of salvation. This Christ life is a life of sacrifices and these sacrifices are to be living ones. For Paul says: "Present your bodies a living sacrifice."

The new year will bring some new responsibilities, as opportunities come which fix our responsibilities. Thus we will be responsible to God and also to the church. There will be responsibilities to each other. How are we going to deal with each other? Are we going to deal with each other in a way that we all may be elevated on a higher plane of living? Let there be more good, sound, conservative teaching, that if there are

those who do not line up to our church Polity, as we think they should, they may be held in the church and be led to make a greater sacrifice for Christ and the church. So I trust that the new year will bring more rich experiences into each of our lives than we had in the old year.

—Pioneer, Ohio.

TAKING OUR MEDICINE.

By Grant Mahan.

There is nothing truer than that effect follows cause, and that cause is sure to be followed by effect. We may add with equal truth that men do not seriously consider the effect of many of their actions. If they did consider, many actions would be left undone, and the world would be better off.

No doubt some of the ills which come to us are due to the actions of others, but the great majority of them are due to our own deeds or thoughts. Our deeds affect ourselves and others, while our thoughts affect mainly ourselves, so long as they remain nothing more than thoughts; but when expressed they become deeds, and they influence those who hear them expressed. We were given the power of thought and the

power of speech largely in order that we might influence others; and we shall be held responsible for the way in which we have used these powers. Men sometimes escape responsibility by blaming others when dealing with men, but no one will be able to avoid his just recompense or reward when it comes to final settlement.

We must realize that these things are so, if we will consider for a moment. And yet we so often complain because we are called upon to suffer some inconvenience or pain. Complaining will not remove the trouble, but will make us feel it more keenly. The wise thing to do is to look for the cause of the trouble. If it is in us, let us make a note of it and remember it, and then act more wisely next time. If the trouble comes from following another, let us consider that we have a better example, and henceforth let us follow Him.

In either case, whether the fault be ours or another's, let us bear with patience whatever comes to us. That is the best remedy, though it is often far from pleasant. We used to think when young that the doctor fixed up as bitter a dose as he could whenever he came to see what ailed us and to prescribe a remedy. And

we fussed and made ugly faces, all to no purpose, for the medicine just had to be taken; and we took it and felt better. The sorry thing about it all was that we so rarely learned the lesson which we should have learned from it. We would repeat the cause, and then suffer again the same unpleasant effect.

Pretty much all the world is and has been feeling the effects of hard times now; and we believe that in the great majority of cases people need not seek the cause outside of themselves. They have failed to consider; they have lived extravagantly, foolishly, wastefully; they made debts which, if honest, they must have expected to pay; and now they cannot pay their debts and they cannot continue living in their former foolish and extravagant way. If prosperity were to come suddenly, and they had, or thought they had, as much money to spend as before, how many of them would show by their manner of living that they have learned anything?

But the worst cause of all was that men forgot God, did not let Him enter into their thoughts and plans; He let them take their own way, and suffer the consequences. And men have not yet come back to Him as they should. This,

we believe, is the main reason why conditions have remained bad so long. Not all have been guilty of this neglect of God, but all must suffer from it. The innocent always have suffered for the sins of the guilty and it will doubtless be that way until the end. The Psalmist foresaw the same destination for the wicked and the forgetful, for he said: "The wicked shall return to Sheol, even all the nations that forget God." We fail to plan with and for God, and so our plans do not work out as we feel they should; and then we place the blame everywhere except in the right place.

The medicine we need most, or the thing we most need to do, is to repent, to get right with God. Just feeling sorry for something we have done is not repentance; repentance means a readjustment of our lives, a turning away from the evil and a holding fast to the good; it means making God our strength and stay, our shield, our strong tower, our hope, our only place of refuge. People sometimes feel secure when away from God, when not paying heed to His commandments; but they are not safe, they are in the greatest danger every minute they occupy that position, for they risk losing what is of more value than all the world.

So, if bitter doses come to us, let us swallow them like men; let us try to find out why they had to come, and then let us so live that we shall not need the same medicine again; for if we live with God every day, He will take care of us.

—Homestead, Fla.

HOW ARE WE GOING TO MEET THE NEW YEAR.

Sister O. T. Jamison.

The year 1931 will soon close. How many of us are going to meet the new year with purer, better lives than we have lived in the one that will shortly close?

We no doubt have all had trials and disappointments, but how did we meet them? Did we go to God for strength and grace, or did we depend on the arm of flesh? Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. (Jer. 17:5-6.)

We all realize the depravity of human nature, hence the need of an inventory of our lives before we enter the new year. If there has been an inventory daily, weekly, monthly, it will not take so

long to clean up and get ready.

If we have brought reproach on the church, if we have hurt our brother, or if we have fallen short in any line, and have confessed our wrong, then we are in a good way to get ready.

"Some men's sins are open beforehand; going before to judgment, and some men they follow after." (Tim. 5:24.)

"Blessed are the pure in heart for they shall see God." (Matt. 5:8.)

To have a pure heart we must live pure lives. If we have offended our brother we will try to make it right. If we have defrauded our brother we will restore fourfold is what the Savior said. If there is anything about our person, or on our property, that is an offense to the church we will remove it. If we love the church we will do all in our power, for its upbuild and progress, to say the least, of the purity of our own hearts and lives. Dear reader, all of us who call ourselves children of God, and want to show others the way, we'll have to be pure in heart. Telling folks will not convince, unless purity of heart, justice, love and mercy is made practical in our own lives. Many of us are allowing these little things (sins) to gnaw away the spir-

ituality that we must have to be a power in the world. And what a pity it is, such a great hindrance to those who are mourning God's love to know, besides the precious souls that know Him not. Oh! for more pure hearts in our beloved church, for no church can rise higher than the individuals of which it is composed. Again I say, are we ready for the new year? If we live or die we need to have our lives made ready. We had better get busy **now**! Some of us may have a great conglomeration up against us. Notice the careless housewife, the careless farmer, or any other vocation you would care to notice, time will bring ruin because of neglect. Surely a Christian, with all the word means, could not be careless of keeping himself pure and holy.

The best evidence we have of being a Christian is when we are meek, lowly-minded, and pure in heart.

Love to God and love to man is the religion of the New Testament.

After we have done all that we can to get right with God, that we may be ready, whether we be called away to meet the Lord, or go on another year or years, our motto should be: "Onward and Upward" — more self-denial — more non-conformity to the

world, drawing nearer and nearer to Christ—to holiness and purity of heart.

And then for many of us a few more trials, and the great conflict, the mighty war, will be over.

“Be thou faithful until death and I will give thee a crown of life.” (Rev. 2:10.)

—Quinter, Kans.

CARNAL PLEASURES.

Junius Spurgeon.

The carnal from a Scriptural standpoint means everything that is displeasing to God and contrary to the Spirit of Christ. For God’s Word says: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” (I John 2:15.)

Happiness gained from any other source than God is not true happiness—it’s only a sham and not that which is lasting. The soul that has accepted Christ, being baptized and cleansed from sin, being filled with the love of God will not seek happiness from any other source only that which is found in the meek and lowly lamb of God. For he has become a new creature in Christ Jesus. The things he once loved he now hates.

“Therefore, if any man be in Christ, he is a new creature. Old things have passed away. Behold all things are become new.” (2 Cor. 5:17.)

The true child of God will not have his mind on earthly pleasures. For worldly pleasures will have no place in the hearts of the righteous. They are crucified with Christ. Their treasures are in heaven. “Where a man’s treasure is, there will his heart be also.” (Matt. 6:21.) He enjoys that which is spiritual, and not only avoids pleasures that in themselves are sinful, but all that for any cause which are opposed to deep spirituality. The true child of God is not wanted in fashionable society. He is too peculiar. He looks at things in a different way. Heavenly things he likes to talk about do not interest those who are worldly-minded. The world was never a friend to the blessed Savior, and neither will it be to his true and faithful followers. For the Word says: “All that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:12.) Jesus told His disciples: “Ye shall be hated of all men for my name’s sake.” (Matt. 10:22.) It is only the true child of God that receives persecution for righteousness’ sake. Therefore, professed Christians, by par-

taking of the little carnal pleasures is soon drawn away by the greater ones and learn to love them and those with whom they associate and soon are found at the ballroom, the theater and movies, where they see and hear things that are utterly repulsive to the true child of God. There are amusements which the devil takes great delight in, by misleading and deceiving the professed Christians. And he has been so sly as to get them right into the homes and the houses of God; card parties, church festivals, dancing parties, movies, etc. And he is blindfolding church members by the thousands. Oh! how it must grieve the purer heart of God to have his children taking part in such unholy things when He has told so plainly in His Word for them to come out from amongst them and be a separate people all of His own. Wherefore, come out from them and be separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6:17-18.) Please notice, dear reader, that God pleads us to come out from amongst the world and its sinful pleasures, and I believe that only then can and

will He receive us as His children. How can we expect to be accepted of Him and enjoy the blessings that he has in store for His children and try to live in the world and church at the same time. It can not be done, for if we wish the smiles of a just God and the peace that he gives to those who do His sweet will we must obey His gentle voice and come out from the world and all that is sinful, then and then only, are we sure that our calling and election will be sure when He calls us from this life of service to that long, long one that has no end, and to be with Him forever and ever with the holy angels and the redeemed to sing His praises in that sweet home above, where all sorrow will be over at last.

—Route No. 2,
Wenatchee, Wash.

UPON THIS ROCK.

By J. H. Crofford.

The subject of this article is the language of Jesus to Peter after Peter had confessed Jesus as "the Christ, the Son of the living God". Jesus was sent into the world with a mission, the taking out from the world a people for his own, his bride, the church. To win the people as his follow-

ers, his work had to be of the supernatural type, and at the age of twelve years he was about his Father's business, astonishing the lawyers and doctors with his intelligent questions and answers. In after years he showed his supernatural power in the performance of miracles, causing many to believe on him. Then, more so than now, there were many diviners, and to win confidence and faith, the work of Jesus had to be beyond the power of human kind to do.

The building of a church, or its structural outline, had to be of divine origin and the work performed by genuinely regenerated, spirit-filled, divinely appointed man.

Every great enterprise has its incipency in the mind of some one who meditates upon it until his plans are perfected and given out to competent workmen in writings or blueprints, so that the project may materialize. If the project is to be of some great financial enterprise, a competent financier is selected to care for the most important part of the business, the money. If it is the building of some great engineering structure, the developing of some great mining project, or the building of a great railway system, the blueprints are put into the hands of competent foremen or con-

tractors, upon whom the financiers or investors depend for the carrying out of the plans submitted.

If you intended building a house and would employ a contractor to do the work, and would say to him: Thou art John (the contractor) and upon this contractor (John) I will (depend) to build my house. Upon whom would the people understand that you depended to build it, John or yourself?

Jesus conceived the plan of building a church and came to this world to demonstrate the force of divine power through the performance of miracles and the maintenance of a pure life in a sinful world. He also chose followers whom he knew would be true and faithful to his teachings to carry out his plans. Among those was Peter, whose name means rock, who when he was fully converted, was firm and dependable. Jesus knew his heart, but, apparently for the satisfaction of those who heard, as well as for our learning, Jesus deemed a public confession from Peter a convincing evidence of his faith.

Jesus did not remain upon the earth until his church was built, but only until the outline was given and a dependable man with a capable understanding of the teachings

of Jesus to properly dispense the Word to His followers.

Jesus did not have in mind, in Matt. 16, 18, the building of a church edifice, but the uniting and holding together of His followers, which could only be accomplished through a competent organizer and expounder, and to this end He chose Peter. "And I say unto thee, That thou art Peter (a rock) (a man of stability and understanding), and upon this rock (Peter, the man who is able to dispense the Word) I will build (depend upon to build) my church. * * * And I will give unto thee (Peter) the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This last sentence which conveys the confidence of Jesus in Peter as possessing the judgment and understanding of His teachings to be able to bind and loose things on earth which will be sanctioned in heaven, confirms the former expression that Jesus selected Peter as the one to depend upon to build His church. And there is no rule governing the English language licensing a different interpretation from that expressed in the plain language of Jesus.

At that age there was no

church organization, no church officials, and Peter was empowered with the authority of an elder. His authority was limited, undoubtedly, to his rulings, as revealed by the teaching of Jesus.

We are not all blessed with the gift of understanding, consequently, we must have teachers and for this purpose elders are ordained in the church to whom the keys (the authority to dispense and execute the Scriptures) are given to govern the church. Any other interpretation of these sayings of Jesus would divest the church of all authority to discipline. But Jesus verifies His statement to Peter in Matthew 18, 18: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." And in John 20, 22-23 He says, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained."

Be it understood that no elder has the power to overstep his authority; every decision of the church must be authorized by the Word of God. If our interpretations are directed by the Holy Ghost, our decisions must be right, otherwise they are man-

made and will prove detrimental to the church.

—Martinsburg, Pa.

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POEMS

CHRISTMAS AT THE "HOME".

The snow is falling thick and fast,
Christmas time is here at last,
That dear old day comes once a year,

Merry Christmas now is here.
We will all sing a song before
The Super sounds the gong,
Then we'll all take our seats
To be ready for the eats.

There will be pie and cake
And everything that can be baked,

Chicken, cheese and piggie fine,

Oh, what a jolly time.

Then we have a Christmas tree,

A beautiful sight for us to see.
Bethlehem's star is shining bright,

All the candles will be lit to-night.

Now the matron steps in,
With a hearty laugh and grin.
"Merry Christmas, one and all,
May this 'Home' be full of cheer,

God bless every one that's here."

Don't you hear those bells a-ringing?

I can hear the old folks singing,

It brings back memories of the past.

Some are happy and some weep

For the silent ones who sleep
Under the maple, chilly and gray;

Oh, precious ones, we miss you today.

There are some far away
We would love to see today.

Years ago, on Christmas morn,
Jesus Christ, our Lord, was born,

May happiness be everywhere,
Let us bow our heads in prayer,

And give thanks for what we receive today,

Bless our dear ones far away,
For Christmas time will o'er
And night will soon be here.

May God bless every one—
I wish you all a Happy New Year.

—Elizabeth Lively,
Route 4,
Anderson, Indiana.

SMILES.

Keep on smiling every day,
Laugh and sing your troubles away;

When you are sad and feeling
blue,
Someone has forgot to smile
on you;
When dark clouds gather in
the sky,
Keep on smiling as they pass
by.

Sing about the flowers and
bees
And the little birds in the
trees;
So keep on smiling every day,
Laugh and sing your troubles
away.
There is always sunshine after
rain,
Keep on smiling just the same.

Happiness and a contented
mind
Is something we can't always
find;
Do not sit and pine away,
Laugh and sing a song today.
—Elizabeth Lively,
Route 4,
Anderson, Indiana.

MY MESSAGE.

Nancy D. Underhill.

I bring a thought, dear ones,
to you.
I may not see you soon again,
Who knows? A little time
soon past,
We know not when 'twill be
the last,

The days are hastening, oh, so
fast—
A year is gone; oh, how it flew.

Be ever to our Savior true:
Our Lord is faithful to the end.
Remember Him each morning,
child:

Be tender, patient, gentle,
mild;
With worldly thoughts be not
beguiled,
Nor hasten after fashions new.

Be honest, upright, steadfast,
true:

Be faithful to our dearest
Friend,

Who, for our sins, did suffer,
bleed.

Salvation is your greatest
need—

To God's own Word, dear
child, take heed,

And yield your all to Jesus—
Do!

Don't pause and wait, but go
clear through.

On Jesus you can sure depend.
There's naught that's lasting
on this earth:

Of satisfaction, awful dearth.
Seek heaven, 'tis of supreme
worth.

When one finds Christ, all
things are new.

Our neighbor's friendship let
us woo;

Let sympathy and kind deeds
blend:

And be forgiving to your foe:
What he has bourne, no one
can know.

All unkind thoughts 'gainst
him must go.

To Jesus Christ, be loyal—
true.

Oh, do not slight this Friend,
so true

(For Jesus is a personal
friend);

So, to this message, children
dear,

I beg of you to listen—hear:
For Jesus Christ is very near.
He knows each thought, and
all we do.

So, listen to my message—do!
He'll come! I can not tell you
when.

But soon, I know that Christ
will come,

To take His true disciples
home.

In doubtful paths you must
not roam.

Be ready, when He comes for
you.

PRAYERS OF THE OLD PROPHETS.

(As Sung by G. B. Sanders.)

Come, brothers and sisters
who love one another,
And have done for years that
are gone;
How often we've met Him in
sweet heavenly union,

Which opens the way to God's
throne.

With joy and thanksgiving
we'll praise Him who
loved us,

While we run the bright shin-
ing way;

Though we part here in body,
we're bound for one glory,
And bound for each other to
pray.

There was Joshua, Joseph,
Elias and Moses,

That prayed and God heard
from His throne;

There was Abraham, Isaac
and Jacob and David

And Solomon, Stephen and
John;

There was Simeon and Anna
and I don't know how
many,

Who witness that God heard
them pray;

There was Samuel and Han-
nah, Paul, Silas and Peter

And Daniel and Jonah, we'll
say—

That God, by His spirit or an
angel doth visit,

Their souls and their bodies
while praying;

Shall we all go fainting while
they all go praising,

And glorify God in the flame?
There was old Father Noah

and ten thousand others
Who prayed as they journeyed

along,
Some cast among lions, some

bound with rough irons,
Yet glory and praises they
sung.

Some tell us that praying and
also that praising,
Is labor that's all spent in
vain;

But we have such witness that
God hears with swiftness,
From praying we will not re-
frain!

God grant us to inherit the
same praying spirit
While we are journeying be-
low,

That when we cease praying
we shall not cease prais-
ing,

But 'round God's bright
throne we shall bow!

—Cora L. Stacy,
Melvin Hill, N. C.

* * * * *

OBITUARY.

* * * * *

Sally Daily.

Sally Daily, daughter of Joseph and Mary Surbey, was born in Stark County, Ohio, January 19, 1875. She died at her home November 15, 1931, at the age of 56 years, 9 months, 26 days.

She was married to Samuel J. Daily, April 3, 1898. To this union was born four children, three sons and one daughter, Ivan of Greentown,

Ohio; Ralph, Jay and Fern of the home.

On her journey to the spirit world, she leaves behind the husband, four children and three grandchildren. Also, two sisters and four brothers.

At the age of 17 years, she united with the German Baptist Brethren Church. After the organization of the Dunkard Brethren Church she became a charter member of the Orion congregation of the Dunkard Brethren.

Funeral services were in charge of Brethren Theodore Myers and Rufus Wyatt. Burial at the West Nimishillen cemetery.

"One by one our loved ones
leave us,

As the hour of life grows late:
One by one their partings
grieve us,

They are passing through the
gate."

—F. B. Surbey,
North Canton, Ohio.

John A. Brown.

John A. Brown, son of Nickolas and Sarah Brown, was born July 6, 1850, in Center Township, Williams County, Ohio, and departed this life November 26, 1931, at the home of his son near Melbern, Ohio. Age, 81 years, 4 months and 21 days.

In the year 1875 he was united in marriage with Jane

Stockman, and to this union two children were born, one son and one daughter, his wife having preceded in death.

A number of years ago he associated himself with the Dunkard faith by baptism, which he held sacred until death called him hence.

Brother Brown possessed a strong physical body far above the average, not calling a physician for more than 40 years. He was born and lived and died on the same section. He was a man of sterling qualities, and through his upright life and influence won to himself a large circle of friends, which fact was very strongly attested to on the day of his burial, the large church house being filled to overflow.

Funeral services were conducted at the old Lick Creek church by the writer, and his body was laid at rest in the Edgerton cemetery beside his wife.

—D. P. Koch,
Montpelier, Ohio.

Sarah Ann Pontius.

Sarah Ann Pontius (nee Steffy), daughter of Moses and Mary Steffy, was born near Phillipsburg, Ohio, September 18, 1855; departed this life at her late home in Arlington, Ohio, on December 12, 1931. Aged 75 years, 2 months, 29 days.

On October 22, 1876, she was united in marriage to Wm. Pontius, who departed this life June 15, 1893, leaving Sarah a widow for 38 years.

On December 31, 1886, together, they united with the German Baptist Church (the Church of the Brethren). Four years ago Sarah transferred her membership to the Dunkard Brethren church.

She leaves to mourn her departure one sister, Mrs. Mary Marshall, a foster-daughter-in-law, Mrs. Mary Long Marshall, four foster-grandchildren, and a host of relatives and friends.

Funeral services were conducted at her late home by the writer, assisted by L. W. Beery. Burial in the cemetery near her home. The text for the occasion was Job 14:1-2:

1. Man that is born of woman is of few days and full of trouble.

2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

—Joseph P. Robbins,
Route 1,
West Milton, Ohio.

Clara Emma Brown.

Clara Emma Brown was born November 15, 1865, in Marshall County, Indiana, and departed this life at her home near her birthplace at the age

of 66 years and 17 days. She was united in marriage to Oliver T. Shively in 1894.

Brother and Sister Shively, after their marriage, united with the Church of the Brethren in 1896. One year ago Brother and Sister Shively identified themselves with the Dunkard Brethren, of which Sister Shively has been a faithful member to the end.

Sister Shively has only gone on to dwell in a better home, there to await the homecoming of the others of her loved ones. She leaves to mourn her departure her husband and a foster-son, Carl Cole, whom they have raised in their home from childhood, one sister, Mrs. Daniel Brown, and many other relatives and friends. Sister Shively will be greatly missed in the home and in the community in which she lived and in the Fairview church of the Dunkard Brethren, of which she was a faithful member. We could always depend on Brother and Sister Shively being with us in services as long as health would permit, but after her health failed her so she could not attend services she called for the Brethren to come and have services in their home, to which they gladly responded.

Sister Shively bore her suf-

fering with patience and was always cheerful. She called for the anointing, which was administered to her. Funeral services were held at the Mount Pleasant church Sunday afternoon, December 13, at 2 p. m., conducted by Elder Arthur Miller. There was a large concourse of people in attendance, estimated at 700 people. The body was laid to rest in the Mount Pleasant cemetery to await that glorious resurrection day.

—M. S. Morris,

Route 3,

North Liberty, Ind.

* * * * *

* NEWS ITEMS. *

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Gravel Hill.

The Gravel Hill Dunkard Brethren met in council December 5, 1931. On account of illness we met at the home of Brother Charley Kintner, who was not able to go to the church.

Elder Emmanuel Koonen presided. All business was disposed of in the usual way. Brother Charley Kintner was re-elected trustee for three years. Then the election of church and Sunday School officers was taken up. Church officers were Brother Emanuel Koonen, Elder; Brother Clarence Wolf, Clerk; Brother Monroe Kintner, Treasurer,

and Sister Josie Kintner, Chorister.

The Sunday School officers were Brother Charley Kintner, Superintendent; Sister Grace Koonen, Secretary; Sister Lydia Kintner, Treasurer, and Sister Grace Koonen, Chorister.

A call for a deacon was given and accepted. This election is to be held in the near future.

We are few in number but we are trying to do the Lord's will as best we can. We ask an interest in the prayers of the brotherhood.

—Sister Josie Kintner,
Flora, Indiana.

Bryan Church.

The Bryan church met in regular council on Saturday, December 5th, at 1:00 o'clock.

Our Elder, L. P. Kurtz, opened the meeting by reading the 18th chapter of Matthew and gave us very good instructions.

All business was disposed of in a pleasant manner.

We were made to mourn the loss of another one of our dear members, Brother John Brown, who passed to the great beyond on Thanksgiving morning.

Brother Clyde Miller was elected trustee to fill the vacancy caused by the death of Brother Brown.

May the Lord bless us that we might hold out faithful and ready to meet our Savior when He calls us home.

—Velma Sponseller,
Sherwood, Ohio.

Plainview, Ohio.

The Plainview Dunkard Brethren met in regular quarterly council December 3. Our Elder was not present, so the election of the church and Sunday School officers was deferred three months, until the next council. A little other business was disposed of in a brotherly manner.

We ask an interest in the prayers of the brethren and sisters, that we may stand firm for the Gospel, and work for the upbuilding of Christ's kingdom.

—Ivene Diehl,
New Lebanon, Ohio.

Plevna Congregation.

We, the Plevna Dunkard Church, met in regular quarterly council with our Elder, Brother Davis Klepinger, of Peru, Ind., present. The election of church and Sunday School officers resulted as follows: For Elder for 1932, Brother Joseph P. Robbins; Treasurer, Brother George Lorenz; Auditing Committee, Brother Earl Kendall and Brother Raymond Lorenz; Clerk, Brother Harley Lorenz;

Sunday School Superintendent, Brother Virgil Mast; Assistant Superintendent, Brother Earl Kendall; Sunday School Secretary, Brother Lee Lorenz; Monitor Agent and Church Correspondent, Sister Olive Deardorff. Sunday School teachers for eight classes will be elected later. All other business was transacted in a way we believe was well pleasing to our Heavenly Father. Pray for us that we may continue in the faith once for all delivered to the saints.

—J. A. Leckron, Clerk,
Route 2,
Greentown, Indiana.

Decatur Church.

Decatur Dunkard Brethren met for council December 5 in the home of Elder Henry Lilligh, 1530 North Monroe St. Meeting opened by singing hymn No. 201. Prayer by Brother Lilligh. Romans 6 was read. We had a very spiritual meeting. We tried to decide on ways to do more efficient work for the upbuilding of the Master's cause. Decided to have preaching or Bible study each Sunday.

Our hearts were saddened when we had to disfellowship one of our members. Pray for us that we might be able to gain others to help carry on the work.

Any minister who feels the

call for other fields of labor would be glad to hear from you or any brethren families thinking of changing location we welcome you.

May the Lord hear and answer our prayer, in behalf of the people.

—S. L. Fouts,
Cerro Gordo, Ill.

Eldorado, Ohio.

We, the Eldorado Dunkard Brethren, met in our regular quarterly council December 16, 1931, with our Elder, Brother Lawrence Kreider, being present. We were also glad that Brother J. P. Robbins was with us, and read Col. 3 and gave us good admonition.

We held the election for our Sunday School officers for the coming year. The regular business was transacted promptly and as there was a call from the deacons for help the choice of the church for one to fill this office was taken. This resulted in Brother and Sister William Parker being called. They were not installed in the office, as Sister Parker was absent, so it was delayed until the following Sunday, December 20, and they were installed in the office.

We ask an interest in your prayers that we may prosper.

—Gladys Miller,
West Manchester, O.

Dallas Center, Iowa.

We, the Dallas Center Dunkard Brethren, met for council December 17. Brother Emery Fiscel, our Elder, from the Coon River congregation, had charge of the meeting. The minutes of the previous meeting were read and approved. A little unfinished business was disposed of, and new business transacted. Brother Fiscel was re-elected Elder for another year. Also other officers were elected, one trustee for three years, church secretary and treasurer, church chorister and assistant, also correspondent. The Sunday School officers were also elected. The superintendent and assistant, secretary and treasurer, and assistant; also a chorister and assistant. The teachers will be elected at a later date. Pray that the Lord will be with us and that we will prosper in His work.

—Orville Royer,
Correspondent.

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* Sunday School Lesson *
* Assignment—1931-32. *
* * * * *

For Sunday, January 3,
1932—Matt. 17:14-27.
For Sunday, January 10,
1932—Matt. 18:1-21.

For Sunday, January 17,
1932—18:21-35.
For Sunday, January 24,
1932—Matt. 19:1-16.
For Sunday, January 31,
1932—Matt. 19:16-30.

SMALL COURTESIES.

Nancy D. Underhill.

We have sometimes enjoyed an invitation to eat with friends or dear ones at their place of residence or at ours. We appreciated the kind thoughtfulness of our hosts, and enjoyed the good things partaken of. But, somehow, it makes one feel poor and inefficient, when they are shown that the pleasure of giving a little food to them was the only thought in the mind of the giver. When the entire conversation is monopolized by the younger members present—the youngest probably shrieking at the top of his voice in order to be heard above the din of the other voices, it is evident that they do not wish to hear anything their guests might have to say. It is certainly anything but complimentary to the guests.

It used to be the custom, some years ago, for parents to teach their children to be quiet in the presence of older people, thus permitting their

elders to talk; as it was thought that people who had lived a good many years doubtless had gained some knowledge which would make their words worth listening to. So children were taught to be courteous to their elders—and that, too, is in accordance with the instructions of our Heavenly Father.

o o o o o o o o o o o o o o o
o
o **POETRY.** o
o
o o o o o o o o o o o o o o o

ROCK ME TO SLEEP.

Backward, turn backward, O
time in your flight,
Make me a child again, just
for tonight!
Mother, come back from the
echoless shore,
Take me again to your arms,
as of yore;
Kiss from my forehead the
furrows of care,
Smooth the few silver threads
out of my hair;
Over my slumbers your loving
watch keep,
Rock me to sleep, mother, rock
me to sleep.

Backward, flow backward, O
tide of the years!
I am so weary of toil and of
tears—

Toil without recompense, tears
all in vain—

Take them and give me my
childhood again!

I have grown weary of dust
and decay—

Weary of flinging my soul-
wealth away;

Weary of sowing for others to
reap;

Rock me to sleep, mother, rock
me to sleep.

Tired of the hollow, the base,
the untrue,

Mother, O mother, my heart
yearns for you!

Many a summer the grass has
grown green,

Blossomed and faded, our
faces between;

Yet, with strong yearning and
passionate pain,

Long I tonight for your pres-
ence again.

Come from the silence so long
and so deep—

Rock me to sleep, mother, rock
me to sleep.

Over my heart in the days
that are flown

No love like mother-love ever
has shone;

No other worship abides and
endures—

Faithful, unselfish and patient
like yours,

None like a mother can charm
away pain

From the sick soul and the
world-weary brain.

Slumber's soft calm o'er my
heavy lids creep—
Rock me to sleep, mother, rock
me to sleep.

Come, let your brown hair,
just lighted with gold,
Fall on your shoulders again,
as of old;

Let it drop over my forehead
tonight,

Shading my faint eyes away
from the light;

For with its sunny-edged
shadows once more

Haply with throng the sweet
visions of yore;

Lovingly, softly, its bright
billows sweep—

Rock me to sleep, mother, rock
me to sleep.

Mother, dear mother, the years
have been long

Since I last hushed to your
lullaby song.

Sing, then, and unto my soul
it shall seem,

Womanhood's years have been
but a dream.

Clasped to your breast in a
loving embrace,

With your light lashes just
sweeping my face;

Never hereafter to wake or to
weep—

Rock me to sleep, mother, rock
me to sleep.

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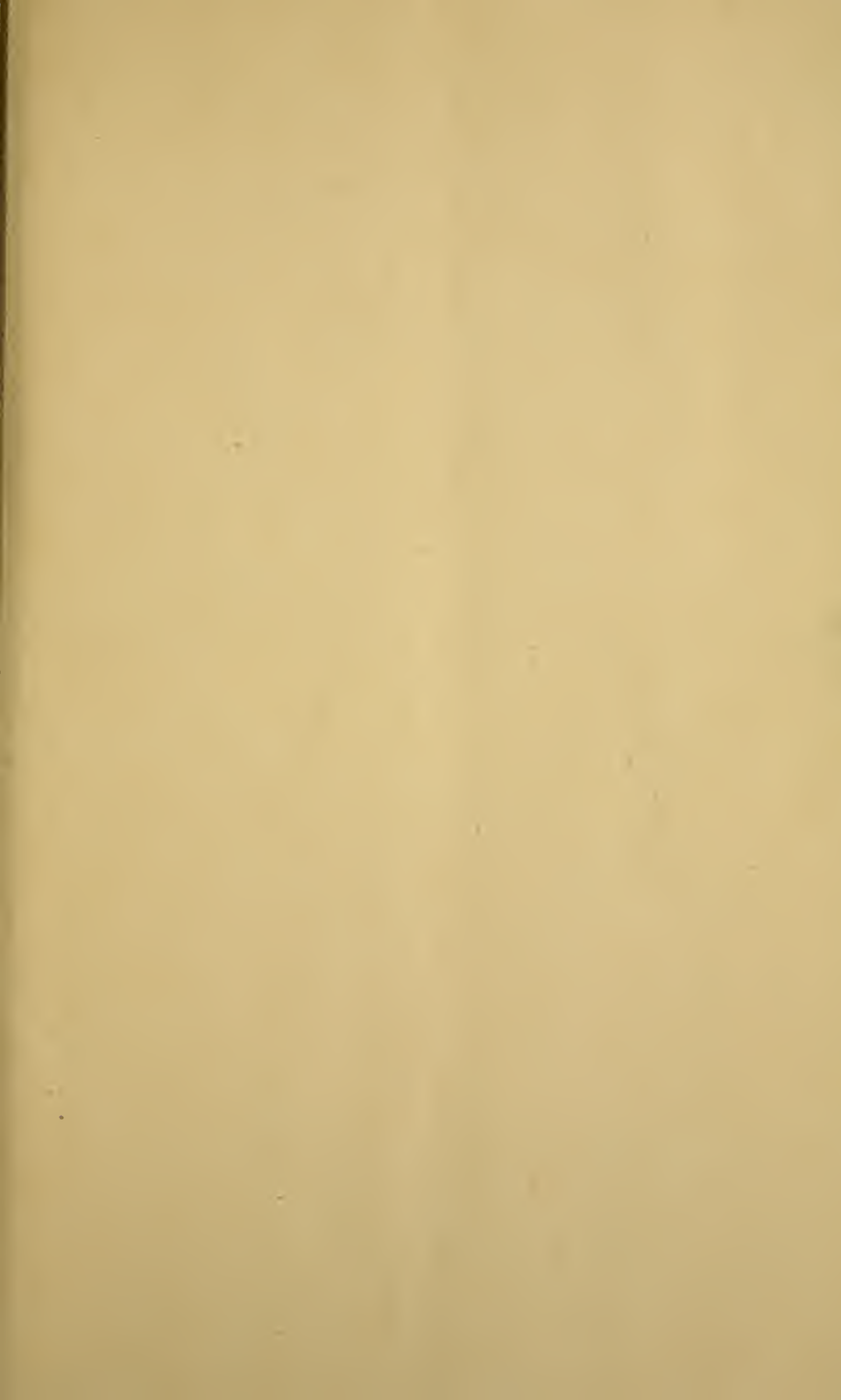
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BIBLE MONITOR

VOL. X.

January 15, 1932.

No. 2.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

NEW THINGS.

New things always arouse curiosity, attract attention, and invite criticism, favorable or unfavorable. Sometimes they create suspicion and distrust, and not infrequently, misunderstandings.

We are thinking just now of the new year, and as a matter of fact wondering what it has in store for us, what changes are ahead, what new things will transpire and what effect, in general, these changes will have upon existing conditions. Changes from existing conditions or from old customs to new ones may or may not be wise and best; for this reason, care and discretion, meditation and deliberation should be exercised when changes are contemplated.

True, the old year and its customs and method of doing things may not have been the best, and the result may not have been entirely satisfactory, but what change, if any, would have brought more sat-

isfactory results? And even if the results were more satisfactory, would they have been best? All this, of course, depends upon the forethought put into the matter and the individual taste of the person who desires it. And, therefore, a change from the old to the new, while entirely satisfactory to an individual or a group of individuals, may come far short of the conception of the masses. Then, too, changes that are made without mature deliberation, or under momentary impulse or undue excitement, may not be for the best.

Long ago it was learned that new wine must not be put into old bottles, and that no one having been accustomed to the old would straightway desire the new. It's easy to drop into ruts and never desire anything new. Then, too, it isn't hard to be so unstable as to be continually seeking to see, hear and tell some new thing and to be everlastingly clamoring for change. In the

case of the new wine and old bottles, the only remedy was new bottles. Old wine or new wine, or both old and new together, could be put into new bottles.

In 1708, the people known as Brethren, under Alexander Mack and his associates, started out upon a simple platform with the Bible as their creed (bottle). All went well for a while. In course of time new things (wines) were, through the enactments of conference, incorporated into the platform and made a part of the creed and declared to be a part of the contents of the bottle. This new wine soon began to ferment. Confusion and decrease in unity followed, which in course of time gradually grew worse, until about 1881, when an explosion occurred, and the results following are well known. Whereupon, the church rid of the things that caused the trouble, started out anew on the old platform with the Bible as its creed.

Again all went well until by the incorporation of new things, the peace and harmony of the church was destroyed. The loyal and faithful part of the church, after repeated overtures, protests, and pleadings, to no avail, became more and more discouraged, until "forbearance ceased to be a virtue", in their estimation.

So, on June 24, 1926, another explosion. The results are known.

This case differs from the former in that the minority continued on in harmony with the platform of 1881, while the majority continued with the new things that caused the explosion.

This minority, known as Dunkard Brethren, adopted a platform, denominating the Church Polity, in keeping with the platform of 1881. Upon this platform the church was organized, and all the present leaders accepted this platform. But, alas! how soon new things were advocated by these same leaders, "history repeating itself", and the end is not yet. We wonder what the end will be: Is there another explosion ahead? We marvel we are so soon moved from our own steadfastness!

New things are not bad simply because they are new, neither are old things good if they have no merit to recommend them but age. If new things religiously bring us closer to the Bible, they are good, and old things religiously, out of harmony with the Bible, should be discarded.

"The supremacy of the church over the individual in questions of privilege or propriety is of divine right", but we should be slow to make

mandatory laws on questions upon which the Bible is silent, lest we establish traditions out of harmony with the Bible. Advice and counsel will often be heeded, where drastic laws and ultimatums will be resented and unheeded. In such case Paul would say: "I beseech you, brethren, by the mercy of God", or for the sake of peace and harmony we exhort you. There can be no arbitrary resistance against such appeals, whereas one may be driven into resentment and rebellion by drastic measure. In other words, moral suasion will often win where coercion fails.

But can the nation be run on moral suasion? A new idea? Well, anyway, that's how we got prohibition. We advocated it, we taught it until sentiment was created and the law was enacted. Then, in a large measure, we went to sleep, turned enforcement over to the executive branch of the government, finally awaking to find coercion a failure, or largely so, we are now turning again to moral suasion, to teaching, the better way to reach the rising generation growing up, since the saloon was outlawed and who know little of real conditions under the reign of king alcohol.

And can the church be run

on the principle of moral suasion? Why not? In no instance did Jesus use coercion. Yes, He said to Peter: "If I wash thee not thou hast no part with me." It was up to Peter to acquiesce or he would cut himself off. He knew Judas was a devil, but he did not kick him out, rather he let him "cut his own throat", or "hang himself". It was all up to Judas.

But must not the church enforce discipline? Sure, as a last resort, but this resort will rarely occur under proper teaching. A new idea? No, rather a new way of presenting the old one. An instance: A young sister laid off her prayer veil. She regarded herself out of the church and was so regarded. She knew the position of the church on this matter, knew she had cut herself off. She did not wait for the church to take up her case, she just simply refused to be recognized as a member. This continued for some months, when, lo! on a certain Sunday morning, Grace came into the church as neatly and uniformly dressed as any sister present. Rejoicing? Yes, sure, we all rejoiced, and no other action of the church was taken. Proper teaching did it, moral suasion accomplished it.

Who will say the better way

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L. B. Folhr, Vienna, Va., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



would have been to call Grace up before council meeting and "turn her out"?

New does not always mean not having been before or different from all others, but often means simply another. Thus new year means another year which in no material way will be different from the old year. It will have one more day but the same alternations of seasons, day and night, weeks and days, hours and minutes, heat and cold, spring and fall, summer and winter, and in many other respects

will be very similar to the old year, and, notwithstanding our new resolutions, similar to those made a year ago, we shall in all probability spend the year in the same old way, for "We spend our years as a tale that is told", and a tale rarely grows better by age.

If we are really "new creatures in Christ Jesus", "having entered in by a new and living way", the year will be better for our having lived through it. Or, if we "put on the new man which, after God, is created in righteousness and true holiness", we shall not have lived in vain when it is past.

May the new experiences of the new year enrich our lives and give us greater victory over the world and greater power for good in the world, and greater strength to overcome temptation, and greater soul winners for Christ.

* * * * *

Just a few suggestions to our would-be poets. While there is such a thing as "blank verse", and while poetry usually rhymes, yet all rhymes are not poetry. In poetry different or recurring lines have the same number of measure, or feet, or syllables. If you want to write poetry and do not understand this, better submit your production to someone who does understand.

and have it shaped up before sending it in. It is next to impossible to "correct" it in our office.

Or, if you do not understand poetry, better write it out in prose. We can handle it better in that form.

Furthermore, if you don't know when to use capitals and punctuation marks, use none. We can take care of this.

So, come along with your best efforts and let us see to it that the Monitor for 1932 is the best yet.

TAKE HEED.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

—Daniel Webster.

"MY PEOPLE DOTH NOT CONSIDER".

Grant Mahan.

It was considerably more than twenty-three hundred years ago that the Lord,

through His prophet, spoke these words concerning His people, Israel. He compared them to the ox and the ass, and the comparison did not favor the people; for the ox and the ass knew their master and did not leave him, while the people of Israel knew their Master but forsook Him for another. And so they were characterized as a "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters".

We censure the Jews, we say that if we had been in their place, if we had had their chance, we "would not have crucified the Lord of glory." But I wonder whether we should have done better than they did, whether the Lord would have spoken more highly of us than He did of them. I rather think He would not, for we "do not consider" as we should; we are sometimes more unknowing than the ox or the ass, for we do not always know our owner, nor our master's crib. If our love were to be judged by our devotion, the judge would be compelled to say that God is not the supreme object of our love; for we devote much more time to other things, we give them more thought, we plan more carefully to make them a success than we do to make our work for God suc-

ceed.

If we would but consider! If we would but withdraw and spend some time each day alone with God! Let it be in the early morning or any time during the day, or in the night watches; any time is a good time to consider what the Lord has done and is doing for us; how much we should do for Him, and how far we come short of doing it. We do not consider; and it is this lack of considering that makes us so much a sinful nation. What a daily record of crimes and sins the papers publish. The number of them would be very much smaller, and would finally cease to be, if the people would but consider.

The most sorry thing there is about it all is that God's own people, those who profess to follow in the footsteps of His Son, so often fail to consider, so often become a people laden with iniquity. The trouble with us is that we do not give Him the time that is His due; we do not meditate upon His Word; we do not consider His promises to us and our promises to Him; we forget that all His promises are conditional, and that only on our fulfilling our part of the conditions can we have any hope that He will give us the blessings for which we so much long when we take time

to consider.

This is not a matter to which we may give attention when it happens to be convenient: there is nothing more important in the world for us than just this, for out of it are the issues of life, of happiness, of eternal happiness. We need time, we must take time to consider our relation to God—His care for us and the love and service we owe to Him. There is no time in life when it is safe to fail in this consideration. The careless, thoughtless, indifferent man never gets anywhere that a real man wants to go to. We must give thought to our affairs if we wish to succeed in the affairs of this life; and as a matter of fact we usually give more thought to the things of this life than we do to the far more important things of the life to come.

"My people doth not consider". If there is anything that can cause sorrow in heaven, it must be just this, that the people who profess to have taken their stand with and for the Lord do not consider His commands, His pleadings with His people that they be faithful, that they love Him supremely and their brethren as themselves, that they seek His glory here and now, that they think of laying up their treasure above instead of here on

the earth; where all is transitory.

The Lord would reason with us, would show us that we are trying to gather grapes from thorns and figs from thistles; and if we would but consider with Him He would convince us that we are losing the better for the worse, the gold for the dross, heaven and God for eternity without God.

May we think more of these things, more of the Lord's will during this year upon which we have so recently entered; may we strive more earnestly to serve Him more faithfully than we have during the years that are gone. In so doing we shall reap a great reward here and now, and one infinitely greater over there hereafter.

—Homestead, Fla.

NON-CONFORMITY TO THE WORLD.

B. F. Masterson.

I have in my possession a pamphlet written about fifty years ago by the late R. H. Miller, who was a true and able representative of the church, in his day, and was sound to the core. It was published by Moore and Eshleman, Lanark, Illinois. His subject is "Non-Conformity to the World". Treated from

eleven different angles, the text is: "Be not conformed to this world; but be ye transformed by the renewing of your mind." (Rom. 12-2.)

I will give you, word for word, the first chapter, as follows:

"The doctrine of my text fully exemplified in Christian life and character requires a thorough moral and spiritual renovation of every faculty of man's intelligent nature.

"Be ye **transformed** by the **renewing** of your mind. The understanding, 'Darkened by the God of this world', must be enlightened by truth. The conscience, defiled by **sin**, must become educated and purified by truth.

"The affections which are earthly and groveling and sordid and sensual, must become elevated and heavenly, and spiritual and holy; and the perverse and rebellious will, which ask: "Who is the Lord that I should be mindful of Him?" must become thoroughly subordinated to the Divine Authority that its constant breathings are—"Speak, Lord, for thy servant heareth." Every thought 'even should be brought into captivity to the obedience of Christ.' (2 Cor. 10-5.) **Call this regeneration or the begetting again** 'by the incorruptible seed of the word of God', it is a necessary

qualification of Christian character, and condition of life and immortality. Here, 'If any man be in Christ, he is a new creature.' (2 Cor. 5-17.) But since thorough transformation is not only internal, but also external, it must not only be felt experimentally, but exhibited practically. In all the metamorphoses of the universe, the transformations do not only affect the nature and disposition, but also the conduct and appearance. The worm is not only changed to the butterfly in character and disposition, but it **acts** like a butterfly. So every Christian grace or virtue developed in the **renewed** mind as naturally exhibits itself in the conduct and life, as that the sun shines or the fountain flows, or the earth vegetates. In harmony with this principle, I further remark that * * *

(Chapter 2.)

The doctrine of our text fully exemplified in Christian life and character demands a chaste conversation.

(To Be Continued.)

—1250 East 3rd Street,
Long Beach, Calif.

THE CHURCH OF CHRIST.

E. W. Pratt.

"And I say also unto thee, that thou art Peter, and upon

this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.)

Christ said He would build His church upon a rock.

What is that rock?

"For other foundations can no man lay than that is laid, which is Jesus Christ." (Cor. 3:11.)

"Thou art the Christ, the Son of the living God." (Matt. 16:16.)

"Upon this rock I will build my church." (Matt. 16:18.)

"This is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:11.)

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.)

"Wherefore, also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Pet. 2:6.)

What constitutes the Church of Christ?

The ecclesia, the called out. Unto the church of God which is at Corinth to them that are sanctified called to be saints. (1 Cor. 1:2.)

2nd. This church was to be perpetuated throughout the ages, eons.

"Upon this rock I will build my church and the gates of hell shall not prevail against it. (See Dan. 2:44.) (Matt. 16:18.)

What constitutes this church today?

Some pin their faith on the name by which they are called.

What name did the apostolic church use?

Christ said all ye are brethren. (Matt. 23:8.) The apostles called it "The Church of God." (Acts 20:28, 1 Cor. 11:22, 1 Tim. 3:5.) They were called Christians first in Antioch. (Acts 11:26.)

Why so called?

Because they were Christlike in their lives.

Christ, our elder Brother, said that we were brethren to signify we were of the one family, the household of faith. (Eph. 2:10.)

Christian relationship. (Lk. 8:21.)

Of whom the whole family in heaven and earth are named. (Eph. 3:15.)

The Church of God recognizes God as the Father, the eternal Father. (Rom. 8:15.)

So we must conclude the name must mean that the church is Christlike, it must be like a family, with the recognition of God as our Father and Christ as the head.

Some claim they are right

through apostolic succession claiming an unbroken leadership from Christ and the apostles down through the ages.

Christ says: "If ye love me keep my commandments." (John 14:15.)

Teaching them to observe all things whatsoever I have commanded you. (Matt. 28:20.) Therefore, we must conclude the only true apostolic succession is in following Christ, in willing obedience to His commandments, therefore, to find the true church we must look for a body of believers who are Christlike in their lives and obey Christ because they recognize his authority as head of the church, His body. (Col. 1:24.)

And Christ has declared this church should not be destroyed and in history we find such a church not always called by the same name but always observing the commandments of Christ and always enduring persecution. (Matt. 5:10-12, John 15:18-21.)

Woe unto you when all men shall speak well of you for so did their fathers to the false prophets.

This church in its membership is careful to abstain from the very appearance of evil.

They live as described in James 1:27.

They are a peculiar people. (Titus 2:14, 1 Pet. 2:9.)

They do not conform to the world. (Rom. 12:2.)

—Wenatchee, Wash.,
R. F. D. No. 4.

REVELATIONS, 12th CHAPTER.

J. H. Beer.

A careful study of these Scriptures has taught me that His visions were all complete in themselves, they made a complete story of what they were intended to reveal, each one a complete and separate story.

In this chapter we take up a vision, a complete story of what God wanted to tell the seven churches, regarding a certain event or series of events. It had its beginning back yonder in heaven, and comes down to us in this present day. God gave it to Jesus to show to the seven churches of Asia, by the hand of John. (Rev. 1:1.) To get the setting He starts back yonder at the beginning and comes on down through the ages, in order to reveal all of his great plan. That is the plan of redemption as set forth in the gospel of the Son of God.

V. 1. A great wonder in heaven: a woman clothed with the sun, and the moon under her feet. The sun here certainly points to light of eter-

nal life, of which the church is clothed; she is the light-bearer of the world. The woman is the church of Jesus Christ, the only light-bearer in the world. The moon represented as being under feet is certainly meant to show that she does not hold the things of the earth as a part of her make-up. The moon signifies earthly things, and is under the feet of the church, in the sense of being beneath the church or beneath her dignity. Not connected with her.

The church that tries to clothe herself with earthly power is not the church of God. This verse refers to the church in heaven, it is a fact that the church was not revealed until the days of Christ, except in figure. But it existed in the beginning in the mind and heart of God. The woman was the church, and the sun the light of everlasting life, which she was and is clothed. Yes, God's own Son, the eternal word that was with God in the beginning. (John 1:1.)

When a church desires to be clothed with earthly or temporal power, she is no longer the church of Jesus Christ, the church is clothed with the Eternal Word and the righteousness of the saints. The first one she had in the beginning with God, the other

she acquired by virtue of the life of Jesus Christ, and the lives of the saints. When she stains her garments with earthly things, her candlestick will be removed.

V. 2. And upon her head a crown of twelve stars. To me this points to the twelve apostles, the twelve star teachers of the Gospel. They were the crown teachers coming out from the great head of the church. When the church was in heaven she was pained to give birth to a child; that child was Christ.

V. 3. Another wonder in heaven: a great red dragon. He had seven heads and ten horns. Heads signify rulership or leadership, and horns signify power. He had crowns on his heads; he was a prince.

V. 4. His **rulership** is shown by his being able to draw a third part of the host of heaven away with him. The word star as mentioned in this verse signifies angel.

Let us notice the dragon now. He is standing before the woman; his purpose is to devour her child as soon as it is born. This is a fact when Jesus was born in Bethlehem, the devil, sent by the hand of Herod the king, and tried to kill the young child. (Matt. 2:7-16.) If he could kill him he thought he could thwart God's plan of redemption, and

forever seal the fate of the creatures of God.

Let us notice the dragon. Jesus in His teachings always took commonplace things that people could understand, so in this dragon He had a thing that everybody knew all about. In Babylon the pagan worshiper looked in the sky, and worshipped a great red dragon. Around that dragon they had built a theory of religion that was the most destructive that had ever cursed the world. And in later times they worshipped that same dragon on the earth, or in the sea. That old Babylonian pagan mythology had gotten into the land of Asia Minor, and the people of that country worshipped the same way.

In the City of Purgamos (the city in which one of the churches was located to which John wrote this message) there was a great temple erected to a real live snake. And they kept him in the temple, fed and worshipped him there. That grew out of the dragon worship. The people knew all about the dragon so He uses the dragon as his illustration of the devil, as an angel in heaven at the beginning.

He also wanted to show them that the devil was cast down out of heaven, and that the same dragon that they

worshipped was the devil, that he was the source and power of all the pagan system from which they, themselves, had been converted.

Just how far Babylon responded to God's call I do not know. I believe in every age God has made Himself known to the sons of men. We find the evidence in the most ancient ruins, also in the earliest literature, but like one of the old Pharaohs of Egypt, they failed to keep it. They did like all others. They let the devil deceive them. So they shaped and fashioned a Deity after their own ideas. And they, like Adam and Eve, let the devil draw them from God to himself. So we find them worshipping him.

All idol or image worship is of the devil. The Babylonians' God was the devil, and he was revealing that fact to them. Although they knew that the dragon was at one time up in heaven, they also knew that he had come down to earth. But they worshipped him.

They ignored God, and turned to satan. In their wicked hearts they failed to see the difference between the dragon and the God of eternal glory. We see the beginning of pagan idolatry in old ancient Babylon, and if you will follow me carefully you will find that it

has come on down to this age. It is dragon worship.

V. 5. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to His throne. See Mark 16:19, Heb. 1:3, Acts 1:9.

God prepared a place for the woman (the church) in the wilderness, and she went to that place and was cared for, for a time spoken of as 1,260 days. The common method of reckoning prophetic time is to count a day as a year, so I shall use that same method. That would mean that the church was in the wilderness 1,260 years.

In our following articles we will continue the study of this chapter and try to find the difference between Christ's church and dragon worship.

—Denton, Md.

SET YOUR AFFECTION ON THINGS ABOVE.

W. C. Pease.

I'm sure I need the message given in Scripture given below as well as anyone.

I wish to comment more particularly on Col. 3:1-4.

If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of

God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

When we have risen with Christ, above the power and influence of the world, Jesus will be the king of our lives.

We can then see, by faith, the beauty and holiness of the throne of God, where Christ sitteth at his right hand.

Verse 2: Our prayer should be: "Lord, plant my feet on higher ground."

Jesus says, in speaking about our treasures: "For where your treasure is there will your heart be also." (Matt. 6:21.)

A man once caught a baby eagle and put it among the little chicks in the chicken yard. The chicks looked down for food, but the eagle was continually looking skyward. Soon its wings became strong enough, and it flew away and upward to its natural place in life.

The eagle flies alone and apart. So the Christian's place is separate and apart from the world, a foreigner here—ever looking forward to the time when he shall be call-

ed to that home above.

Verse 3: Paul says: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ, liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. (Gal. 2:20.)

May each one of us pray to God that we may rejoice in that we can live a victorious life if we let the Holy Spirit lead us, but we must watch and pray.

Verse 4: It's sad indeed for the church member who does not make Christ his, or her, life.

If for any reason there are things in the way let us make them right at the first opportunity.

Do we look forward with pleasure to the appearing of the Lord?

Paul tells us how the Lord shall descend from heaven, and then concludes by saying: "Wherefore comfort one another with these words." (1 Thes. 4:18.)

God bless the church. May we be found faithful in carrying out her decisions made year by year.

—Kansas City, Kans.

NOT ASHAMED OF THE GOSPEL OF CHRIST.

Jos. H. Stark.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

This is the conclusion of the Apostle Paul in regard to the mission He was chosen to perform to advance the cause of the Master to establish a church wherein mankind may find relief to the weary soul and be sheltered from the stormy blast of sin and woe—a sheepfold wherein the good shepherd is gently calling and they hear His voice. Yes, the Master Himself says: "I am the good shepherd: the good shepherd giveth his life for his sheep. But he that is an hireling, and not the shepherd, whose own sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catches them and scattereth the sheep. But the Master repeats the same story, "I am the good shepherd and know my sheep and am known of mine." Neither was He ashamed of His Father or the Father of Him.

A few were saved in Noah's ark, while many millions drowned. So it will be. Fame, wealth, honor, influence of

numbers, and the glory one may receive of all, is but dross in the sight of God, and there is but one safe and sure promise to stand upon that will stand the final test, the "Word of truth", the principles of right as did our Savior. He never yielded one point, though tried in every way. He could have easily gained the praise and honor of men if He would have yielded and catered to their wishes and demands, but, no, He rebuked those who tried to bribe Him in various ways, and He stood firm though some had hoped He would yield and prefer the praise of men and become their king. But all such effort was in vain, as He was not here in the world to please men as one of the world and He tells His disciples also: "Ye are not of the world even as I am not of the world", but such who love the praise of men more than the praise of God have their reward here on earth; they need not expect any more, for Jesus says: What shall a man give in exchange for his soul? Wealth, honor, fame and all the glory and influence of men one may be able to gain may only be a hindrance to gain the promised rest, and cause us to be ashamed of the Gospel of Christ, the saving power that we all so much need. Jesus

says: "Whosoever therefore shall be ashamed of me and my word in this adultrous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

Dear reader, let us solemnly and sincerely ask ourselves the question: are we ashamed of Jesus and His Word, or the doctrine and rules given by the church to observe? This will tell the story and decide whether we may enjoy the presence of Jesus and the glory of the Father in a coming day or whether He (Jesus) will be ashamed of us. So no one need be in the dark while going through this life. If we love Jesus we will keep His commandments and be obedient to His church He established. But if we are "lovers of pleasure more than lovers of God" the danger signal gives warning of sure destruction. Our text involves five important features in conveying the merits of the expression intended. As named, the Gospel of Christ, power of God, salvation and believing. All are very important in harmony with Jesus and His Word. The Gospel of Christ is the only means of saving grace that can ever save mankind for it is the power of God (not man) unto salvation,

a blessing all mankind will some time desire, for salvation is a sweet song the Christian pilgrim may finally sing when delivered from these earthly tabernacles amid sin and woe in that happy beyond. But last but not least we must "believe that He is a rewarder of them diligently seeking Him. He that believeth and is baptized shall be saved. He that believeth not shall be damned". No language could express the result of what our final destiny may be more clearly. So it will be wise for all to feel like the apostle did, not ashamed of the Gospel of Christ, or any virtues involved therein and outlived by His church as needful observances to obey that the cause of Christ may draw sinners to a sense of duty.

So we believe the same mind and spirit was prompting Paul in the expression, "I am not ashamed of the Gospel of Christ." Our Savior tells of some who no doubt were ashamed. They could not be depended upon. He calls them hirelings, and when the wolf or any destructive forces come in the flock they will flee perhaps in ambush or the shield of silence till danger is over and the flock which they were to protect has suffered from violence of evil influences. The wages may not always be

money that such characters are after. It may be honor, the praise of men or influence after the manner of the world. Or it might be because he sees the wolf has overcome a good many and fears to come out to protect a few left who stand firm for the truth and right principles rather than give way to gain the praise and honor of men as shown by Jesus, the good shepherd, who has said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." And the poet tells of the danger when we depend on numbers or other influences aside from the doctrine of Jesus as taught in His Word and confirmed by the apostles: "But numbers are no mark That men will right be found."

To repent and believe the Gospel and thus hide under the shadow of the wing of God has given through Jesus Christ to shield the Christian pilgrim from sin and woe till the warfare is over and the flesh subdued, with the spirit predominating, to divine acceptance.

In conclusion, I will add: Let us be wise unto salvation, speaking and doing that which harmonizes with sound doctrine in simplicity and humbleness of mind, preferring one another in love. Let selfishness, jealousy and determina-

tion to have our own way be ground to dust, for they are carnal and of the earth's evil environments and serious enemies to love the union.

Remember the rich man, he fared sumptuously every day and so selfish and nice in his surroundings. There was no place for the poor beggar in his home, but finally there was a place of rest found for the poor man in Abraham's bosom from his former misery. But, oh! the sad result of the final abode of the rich man because of his former conduct toward Lazarus. He was ashamed of the poor beggar, he did not want to be bothered with him. He had no respect for the Gospel of Christ, for it says: "Do good unto all men. God loves a cheerful giver", and Jesus did all the good He could, although he had no large comfortable home and possessions to care for him. So let us be careful with the means God has blessed us with and only given in our care to "use and not abuse" or harbor up in selfish way to our eternal destruction. For all it can not save us, but the power of God in doing good with it may be a means of saving grace we all so much need in a coming day. In heaven we believe there will be no poor, they need not be ashamed of one another and Jesus the Master

who will serve them. None will need beg for crumbs or a place to stay. There will be no independent ones to rule over weaker ones; no, no. Love will reign supreme and all unpleasant conduct will be unknown there, for God is love and Jesus is the same and the power thereof will illuminate the whole habitation with lovely influence. "Blessed are the poor in spirit for theirs is the kingdom of heaven." This kind of poverty will make one rich in the things that pertain to godliness; alive in Christ Jesus. Keeping in mind these earthly possessions are not our own but to use and not abuse, giving God the praise for all and not do as the rich man did, let the mammon of unrighteousness be the means of our future condemnation, but instead love one another in deed and in truth with a pure heart fervently. Oh! that will be worth while, for pilgrims want to enjoy the heavenly home, where all is lovely, joy and peace.

A glorious, happy time
Will be for those who meet
Their friends so pure and kind
To walk the golden street.

Praise God for such a hope
That goes beyond all space,
'Tis where the Gospel spake
Of love's sweet fond embrace.

A happy thought it is
To Christian pilgrims true
To know of such a bliss
When toils and cares are o'er.

Thus onward, one by one,
We pass the years of time,
'Till God will call us home
To view the heavenly clime.

(Selected.)

—Jos. H. Stark,
Route 3,
Tippecanoe City, O.

PRIDE.

Harry Andrews.

This subject that we have before us is one of the most prevalent sins upon the face of the earth. But the tragic part of it is that a large majority of the church members have fallen in its snare.

The wise man, Solomon, has considerable instruction for us along this line. The first Scripture that we want to consider is found in Prov. 16:18: "Pride goeth before destruction, and a haughty spirit before a fall." We would gather from this that it is a fore-runner of calamity. And how true this is, as we see examples of this nearly every day.

God regards pride as an abomination. "Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not

be unpunished." If we have the shackles of pride holding us we had better rid ourselves of it, for the Lord will certainly cast us away to be punished if pride is in our hearts. And we know that there isn't any of us that would desire this:

Pride is certain to be followed by shame. A striking example of this is found in Dan. 4:30-33. Here we find Nebuchadnezzar, the king who had built the great city Babylon, the most wicked city in the world at that time, was exulting in himself of this fact. So the Lord had to bring him to shame before man, in that he was made to live with the beasts of the fields before he could be made to walk again as a humble servant of the Lord. He makes this acknowledgment in Dan. 4:37: "Now I, Nebuchadnezzar, praise and extol and honour the king of heaven, whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Contention, one of the worst evils in the church, is a product of pride. Solomon, in Prov. 13:10, bears this out. "Only by pride cometh contention: but with the well advised is wisdom." How often have we seen this in our own beloved church? Maybe someone thought himself just a

little bit better than someone else and they make this fact known, too, and because of contention, members become dissatisfied and leave the church when, if they would have had the true cause of Christ at heart, they would look at both sides of the question, consider its source, and arrive at a conclusion only by the Word of God, along with some good common sense.

What are the consequences of pride? Let us see what Solomon has to say about this. We find in Prov. 29:23 these words: "A man's pride shall bring him low, but honour shall uphold the humble in spirit." And in Jas. 4:6: "But he giveth more grace. Wherefore, he sayeth, God resisteth the proud, but giveth grace to the humble." God has no place in his kingdom for the proud, because they, in their greed for money, for fine clothes, expensive automobiles and a long list of other things that we could mention, forget God, so consequently punishment is brought upon them. In Acts 12:21-23, we find where Herod, because of his pride and egotism, was smitten by an angel from heaven and eaten of worms. No less awful will be the end of those who will let pride dominate their life.

In our conclusion of this

subject, may we say to us all that we be more humble and obedient to God's Word, so that our lives be made to shine brighter, that we can be of more service to mankind and to our Lord and Savior, Jesus Christ.

—Waterford, Calif.

FEED MY SHEEP.

L. I. Moss.

In the 21st chapter of John, verses 15 to 17, we have a wonderful picture which I believe will show us the duty of the true minister of the Gospel. Christ was talking to Simon Peter after His resurrection; the disciples had gone fishing and early in the morning Jesus called to them from the shore and after they cast their net on the right side and caught a large net of fish they came to shore and all ate together. Then Jesus asked Peter an important question: "Lovest thou me more than these?" Well, first of all the success of any minister depends much upon how much we love Christ. The Word says: "If ye love me you will keep my commandments." Well, Peter said: "Yea, Lord, thou knowest I love thee." Then Jesus told him: "Feed my lambs."

Dear brethren, in the min-

istry what a responsibility. The tender lambs need to be fed the right food. When they come into the church they need to be taught to "observe all things whatsoever I have commanded you", as given in the commission in Matthew. Much will depend on how the lambs are fed, as to what kind of a church there will be after awhile. If the ministers and elders feed the lambs so they do as they please and obey as little of the Gospel as they care to while lambs, when these lambs become the sheep they very seldom live any nearer the Gospel than they were taught to obey when lambs.

Well, the feeding does not stop with feeding the lambs. Jesus asked Peter the second time: "Lovest thou me?" When he answered, Jesus said: "Feed my sheep." Once these sheep were lambs, but they still need to be fed. And Peter still needed to love Jesus in order to be qualified to feed them, and they still need the right food.

Well, Jesus asked Peter the third time if he loved him, and he repeated: "Feed my sheep."

Well, there are three things in this lesson I hope we may keep in mind:

1. We are to love Jesus.
2. The lambs and sheep are to be fed.

3. The lambs and sheep belong to Christ. He said, Feed my lambs, feed my sheep.

The lambs belong to Christ. He has a right to tell us what to feed them. The sheep belong to Christ. He has a right to tell us what to feed them.

In the Bible is where we find the proper food. We are exhorted to preach the Word.

In the modern entertainments and amusements there is no real food; they are as it were husks, which make them worse off by eating. Sometimes the lambs or sheep either may see something across the fence which looks like food and sometimes they don't like the food which is prescribed in the Word, but we must preach the Word. The Word is the food they need.

—McClave, Colo.

POETRY.

PRESS ONWARD.

“Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the

prize of the high calling of God in Christ Jesus.” (Phil. 3:13, 14.)

Our warfare is not carnal,
We fight not with the sword,
We're looking unto Jesus
And trusting in His Word.
With unseen foes we wrestle
Against the powers of sin;
But clad in God's whole armor
For God and Christ we win.

Flesh can not win the battle,
Our strength indeed is small,
In Christ alone we conquer,
In Him we cannot fall.

Christ gives us faith to conquer,
And girds with strength the soul
To press with vigor onward
To reach the promised goal.
—Selected.

HAVE A PURPOSE TRUE.

L. A. Shumake.

We can never overestimate the power of purpose and will. It takes hold of the heart of life. It spans our whole manhood. It enters into our hopes, aims, and prospects. It holds its scepter over our business and our religion. Its sphere is larger than we can at first imagine.

When a child is learning to walk, if you can induce the

little creature to keep its eyes fixed on any point in advance, it will generally "navigate" to that point without "capsizing", but distract its attention by word or act from the object before it, and down goes the baby. The rule applies to children of larger growth.

No human being who habitually hurls between two opinions, who cannot decide promptly and, having decided, act as if there were no such word as fail, can ever be great.

There can be no question among philosophic observers of men and events, that fixedness of purpose is a grand element of human success. Weather-cock men are nature's failures; they are good for nothing.

The men of action, whose names are written imperishably on the pages of history, were men of iron. David's prayer for a "clean heart and a right spirit" made him a seeker after God's own heart, and gave him an everlasting greatness.

Daniel purposed in his heart he would not defile himself with the king's meat, nor with the wine which he drank: as a result it brought him into favor and tender love with God and man.

It is will—force of purpose

—that enables a man to do or be whatever he sets his mind on being or doing.

He who resolves upon doing a thing, by that very resolution often scales the barriers to it, and secures its achievement.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose. (Rom. 8:28.) In all my Lord's appointed ways

My journey I'll pursue:
Hinder me not, you much
loved saints,
For I must go with you.

Tho' floods and flames, if
Jesus leads,

I'll follow where he goes:
Hinder me not, shall be my
cry,
Tho' earth and hell oppose.

Tho' trials and through sufferings, too,
I'll go at His command.
Hinder me not for I am bound
To my Immanuel's land.

And when my Savior calls me
home,
Still this my cry shall be—
Hinder me not—come, welcome
death,
I'll gladly go with thee.

—Louisa, Va.

* * * * *

* **Sunday School Lesson** *

* **Assignment—1931-32.** *

* * * * *

For Sunday, Feb. 7, Matt.
20:1-34.

For Feb. 14, Matt. 21:1-23.

* * * * *

* **NEWS ITEMS.** *

* * * * *

Waterford, California.

The Waterford Dunkard Brethren met in quarterly council December 5th in the evening, with Elder J. A. Root presiding in the absence of our Elder, S. S. Garst.

We had a pleasant meeting together.

We have been having an attendance of about 40 to 45 in Sunday School, and about 10 to 15 at prayer meeting each Thursday night.

—Harry VanDyke.

McClave, Colorado.

We, the members of the Cloverleaf Dunkard Brethren Church, met in our regular quarterly council December 26 at 1 p. m., with our Elder in charge. Not much business came before the meeting except the electing of officers for the coming year. Brother L. I. Moss was again chosen El-

der; Brother J. L. Wertz, Church Clerk, and Brother J. H. Roesch, Chorister. We also elected Sunday School officers, of which Brother Joe Kasza was re-elected superintendent.

On Thanksgiving Day Brother Moss brought to us a good message and tried to show us the many blessings we receive which we ought to be more than thankful for.

May we all in this new year try to live just a little closer to our heavenly Father and strive to do that which is right.

—Sister Arthus Roesch.

Englewood Notes.

The church at this place has enjoyed a season of many blessings.

Since our last writing we held our communion service on October 24. The weather was ideal for the occasion and attendance was good for both days of service.

We very much appreciated the presence of ministering brethren from other congregations who very ably conducted the services. The basement under the church building, which had been finished previous to this meeting, proved to be quite a help in handling the crowd at meal time. On December 26 we held our regular quarterly council, at

which time Sunday School and church officers for the coming year were elected.

The work is going along nicely and the outlook for the coming year is good.

—Clerk L. W. Beery.

Wenatchee, Washington.

The Wenatchee Dunkard Brethren met at their house of worship on December 12, at 8 p. m., to hold their quarterly council. The devotional services were conducted by Brethren E. W. Pratt and D. B. Steel. The election of church officers was as follows: Elder, E. W. Pratt; Assistant, J. W. Steel; Clerk, D. B. Steel; Choristers, Brother and Sister D. B. Steel; Assistant, Sister Rosa Law; Trustee, Brother H. M. Law; Monitor Agent and Church Correspondent, Sister Junias Spurgeon; Sunday School officers: Superintendent, Brother D. B. Steel; Assistant, Brother Ruben Miller; Chorister, Sister Lottie Spurgeon; Assistant, Sister D. B. Steel; Secretary and Treasurer, Brother Glen Law; Assistant, Sister Elda Wise. Teachers are to be elected later. We had services on Thanksgiving Day and took an offering that amounted to \$15.88, which is to be used as a nucleus for missionary work in Washington. At our services on December 13, we took

an offering which amounted to \$17.35 for the benefit of our Sister Hermon, who is in the hospital at the present time and who had the misfortune to fall and break her leg. We are glad to report that she is coming along fine and does not suffer very much pain.

—Mrs. Junias Spurgeon,
Wenatchee, Wash.

YOU.

You are the fellow that has to decide

Whether you'll do it or toss it aside.

You are the fellow who makes up your mind

Whether you'll lead or will linger behind;

Whether you'll try for the goal that's afar,

Or just be contented to stay where you are.

Take it, or leave it. Here's something to do:

Just think it over—it's all up to you!

—Selected by
John A. Myers.

BANISHING EVIL THOUGHTS.

Do not only contend with evil thoughts or inclinations of the will but get thyself earnestly engaged with a good thought or purpose until those evil thoughts vanish.

—Selected.

LET'S SUPPOSE.

Suppose the membership of your church were limited to one hundred people. Would you be "in" or "out"?

Suppose you had to "run for church membership as a candidate runs for political office. Would you win or lose?

Suppose this membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there were a long list of those waiting to get in. Would you not be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your own defense?

Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut and nailed?

—Selected by
L. A. Shumake,
Louisa, Va.

What is a better guide to the thoughts and intents of any man than the way he treats his fellow-men, no difference whether they be friends or foes?

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BIBLE MONITOR

VOL. X.

February 1, 1932.

No. 3.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

LESSONS FROM THE GREAT TEACHER.

Notwithstanding all the opportunities we have for gaining knowledge, some are not well informed and many are woefully ignorant; not because the means for acquiring an education are out of reach, but simply because they are not willing to put forth a little effort or to inject a little energy into the matter of securing information and so, are “willingly ignorant”. Too bad to be ignorant, but to be willingly ignorant is worse, and the wisdom of this world is not to be compared with “the wisdom which is from above, which cometh down from the Father of lights with whom is no variableness”.

Of this great Teacher, who said “learn of me”, it was said, “We know that thou art a teacher come from God,” and that “he taught as one having authority”, and that “his word was with power”. From this we conclude he was

competent to teach and capable of instructing.

There are many wholesome lessons we may learn from this great Teacher, a few of which we note as follows: Lessons on Social Life, as charity, love, neighborliness, kindness, and sobriety. “Charity suffereth long and is kind, vaunteth not itself, is not puffed up, and is not easily provoked”, and is said to “cover a multitude of sins”. Hence, love is one of the great lessons we are to learn from this great Teacher. And we are told to “let love be without dissimulation”, that is, without hypocrisy or deceit, for “by this shall all men know that ye are my disciples if ye have love one to another”, and “love worketh no ill to his neighbor”, and “love”, therefore, “is the fulfilling of the law”. So “let brotherly love continue”.

Again, we are told to “be kindly affectioned one to another with brotherly love”, and “in honor preferring one another”, and “to adorn our-

selves with meekness and sobriety". To these may be added, truth, virtue, temperance, patience and humility, graces that adorn and embellish the Christian life and make it a power for good in the world.

Lessons on business life may be learned from this great Teacher, such as honesty, just weights and measures, "good measure, heaped up, shaken down, and running over", just and equitable prices, correct descriptions, in short, "whatsoever ye would that men should do unto you do ye even so to them". With this kind of business principles we should have no "Wall Street", no exorbitance, no fraudulence, no cheating, no oppression, no deception, no contention, no lawsuits, and no impostors. We should then "provide all things (transact all business) honest in the sight of all men", and "owe no man anything but to love another".

Other lessons we may learn from this Teacher are lessons on civic life. From these we learn it is our duty to "pray for rulers and all that are in authority under the government, to help to sustain the government by obeying the laws, by paying taxes, by paying tribute, by "honoring the king", president or emperor,

by "rendering unto Caesar the things that are Caesar's". Were these lessons properly learned by all, we should need no magistrates, no juries, no sheriffs, no courts and no police force. An ideal place then this world would be, each one "under his own vine and fig tree", unmolested and unafraid.

Still more important lessons that may be learned from this wonderful Teacher are lessons on spiritual life. Of these may be named love to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." With this lesson learned aright, there could be no "loving of the world, neither the things of the world". Then with the affections set on things above and not on things on the earth, God would bless us and make us a blessing as we should manifest "the fruits of the spirit, love, joy, peace, long-suffering gentleness, meekness, goodness, temperance and faith, against which there is no law". Along with this may be classed love to the church. One of the teachings here is "love the brotherhood". Christ the great Teacher "loved the church" so much that he "gave himself for it". How

much more, then, should we love the church and make any reasonable sacrifice to be a true representative of it. When we love the church as we should there will be harmony, unity and peace, and we'll follow after the things which make for peace and not be so much concerned about the mote that may be obscuring the vision of a weaker brother, but we'll try to help him "bear his infirmities" until he grows stronger because of our concern for him and our interest in him, and thus may we "heap coals of fire on his head".

Not the least of these lessons is the lesson on Christian development, or growth in grace and spirituality. Here we are taught, "Be ye holy for I am holy". and without holiness, no man shall see the Lord". And "if ye know that he is righteous, ye know that every one that doeth righteousness is righteous even as he is righteous", and "therefore, leaving the principles of the doctrine of Christ, let us go on to perfection" by advancing higher and higher in the divine life and Christian experiences.

Finally, of the many good lessons to be learned from our great Teacher and of the most vital importance is the lesson of obedience. For "though He

were a son, yet learned He obedience by the things which He suffered", and "man shall not live by bread alone but by every word that proceedeth out of the mouth of God". And it shall come to pass that every soul which will not hear that prophet (teacher) shall be destroyed from among the people". But "blessed are they that do His commandments, that they may have right to the tree of life and may enter in through gates into the city".

And by this our prayers become effective; for "whatsoever we ask of Him we receive because we keep His commandments and do those things that are pleasing in His sight". And in this way and on this condition the blood is applied; for "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin", and "if ye know these things happy are ye if ye do them", and "blessed are those servants whom their Lord (Teacher) when He cometh, shall find so doing". Lord, help us to be faithful and obedient servants.

OUR INDIFFERENCE.

If the Apostle Paul had been no more diligent than

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most of us are in doing our Father's will, what a wonderful difference it would have made to the world. We are not specially-called apostles as he was, and yet we are specially called, and we could make our lives count for much more than we do in the service for which we have volunteered. And we might, we would, make our influence felt for the improvement of the world, for a closer walk with God, if we were not so careless, so indifferent to nearly all that does not concern our pleasure or

profit.

It ought not to be so, it cannot be so, it will not be so, if we really meant what we promised the Lord, the church, and ourselves at the time when we took a stand on His side in the war against evil. We have all too often allowed our enthusiasm to grow cold before we have really done anything; which is the main reason why our enthusiasm does grow cool or even cold, and so of no real use to the world. If we have something worthwhile to do, our enthusiasm for it will increase as we are busy at it. Day by day we shall see more that should be done, more that we can do, and we shall not be satisfied to go on doing nothing.

And when that takes place we shall be truly living as the Lord expects us to live. Men have done great things in times when weaker men or men less in earnest would have given up. Just think of what Paul did after he was imprisoned! Of what John Bunyan did in an English gaol! Of what Martin Luther did under great difficulties, how he stood his ground before the emperor and before the representatives of the pope; how he told them he had taken his stand, how he could not do otherwise, and how he said: "God help me"!

Think of how William Tyndale fled from place to place to escape his enemies when he was translating his Bible, and what difficulties he underwent in getting it printed after he had translated it! And think of how much better the world is for their living and striving!

When we read of Bible men who did their best for God, endured whatever hardships came upon them, we have glimpses, desires, for a better, a more consecrated life, than the one we are living. But we let it stop there, we do not set about our Father's business as we know we should do. Not one of us would say that any man of whom we read did more than he should, more than it was necessary for him to do; and yet we are satisfied to do so very little. Does God require of some more than of others? In a way He does, and in a way He does not. The command is to love Him with all the heart, soul, mind, and strength. Some persons have more mind than others, and so more is demanded of them; some have more strength than others, and so more is demanded of them: but in each case all is demanded, and must be given before we can be assured of acceptance when He comes.

Sometimes we take pride in

what we can do or have done, for ourselves, for our own profit; and we even think of ourselves as having more ability than many others. But when it comes to works for God it is different. It is well that we do not boast then: we are satisfied to do very much less than some who have been given fewer endowments of body and mind than we have. We are so indifferent to the most important work in the world for us. We give more time and study to learning some game than we do to learning what God's will is concerning us and what He is demanding of us. This ought not so to be. It would not be so if we loved the Lord as we should, and really wanted to serve.

Our years are passing, and we are so indifferent to the opportunities which each year, each day, brings to us. We would remember that never again will we have a chance to improve the opportunities which we neglected in 1931. Will it be the same when we reach the end of 1932? God forbid. And yet it will be so unless we awaken to a sense of our responsibilities as professed children of the Heavenly Father. May He help us better to use this year and the following years than we have the past.

We are not indifferent to the things of time and sense; we want earthly treasure, we want fine furniture, we want leisure so that we can enjoy our earthly treasures, and we fail so often to lay up treasures above, where we can never be deprived of them. Here we strive to gain, and then lose; and we repeat the process, never seeming to learn that we can have our treasures where they cannot be taken from us.

Are we wise so to live? Are we satisfied when we think seriously of God and the shortness of our days here? God help us that we may be so no longer, but that we may work for Him.

CORRECTION.

In Polity Book, page 12, section 1, it says: "That the brethren wear plain clothing; that the coat with the standing collar be worn." Now, let's go to section 3, on same page;; it reads like this: "That the sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the head dress, and the hair be worn in a becoming Christian manner."

THE GOLDEN RULE.

W. R. Rast.

No better rule for the church or the world was ever laid down than the one given by the Great Teacher of all things: "Whatsoever ye would that men should do to you do ye even so to them." (Matt. 7:12.) The rule has well earned the title which stands at the head of this chapter and were it to become general in the life and practice of men and women in every grade of society this world would come marvelously near being a veritable paradise. It is not a matter of treating others as they treat you. That is earthly. But treat them as you would that they treat you under like circumstances. This is heavenly. It means honesty all around and also means a fair chance for everybody and a square deal for all or each person, whether rich or poor, great or small. The rule would settle all disputes between neighbor and neighbor, as well as between labor and capital. It would actually settle all strife between nations and would settle the contest on every battlefield without the loss of a man. Possibly we are not making enough of the Golden Rule. Not enough

people are making it their standard in life. Not enough sermons are preached about the heaven-born rule, nor is it taught in the schools as it might be the world over. There are plenty of rules for every line of business and every department of life, but none of them measure up to the Golden Rule.

—Waterford, Calif.

* * * * *

P. S.: We sure love the Bible Monitor. It is chuck full of good Gospel peices. I wish we were able to have it come each week. Excuse bad writing and spelling.

HOW ABOUT THE NEW YEAR?

W. D. Jamison.

We have come to the close of another year. How has it been with us?

Sure, God has blessed us wonderfully in many ways, but have we made the best of our opportunities as they presented themselves to us? Haven't we wanted to have our own way too many times because of the sin in our lives? "The lust of the flesh, the lust of the eyes, and the pride of life", and thereby crowding out the leading of the Holy Spirit in our lives, do we realize that the good Spirit will

only come in our lives as we give him room. He will not crowd himself in where sin is harbored. We might ask God all the rest of our days to send his spirit to guide and keep us, but as long as we are not willing to give him the supreme place in our lives he will not lead us. Remember that the spirit and Word work together. We hear men everywhere praying for the Holy Spirit to come in their midst and make them to prosper, but they are not willing to obey His Word.

He has promised to give us the spirit if we would obey His blessed Word. I believe if each of us would only do as Paul says: "I die daily", "I crucify myself", that the spirit of Christ and His Word might rule supreme in our lives. So many times we let the cares of this life take up so much of our time and rob us of "that good part" which Mary chose sitting at the feet of Jesus.

Because of these things the love of many are getting cold, and we can see there is surely coming on this old world a time of trouble such as it has never known, but we are comforted and can comfort one another with the promise given us by Paul when he says: "For the Lord Himself shall descend from heaven with a

shout, with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Jesus also gives us a great promise when He says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

As we go into another year "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ", let us give more of our time to things that will raise us above the things of this old world, that we might be ready when He comes for His own.

—Quinter, Kans.

AFFLICTION.

Selected by Ada Whitman.

There is an elasticity to the human mind capable of bearing much, but which will not show itself until a certain weight of affliction be put upon it. "Fear not the darkness," saith the Persian proverb, "it conceals perhaps the springs of the water of life." Experience is often bitter, but

wholesome. Only by its teachings can we learn to suffer and be strong. Character in its highest forms is disciplined by trial and made perfect through suffering. Even from the deepest sorrow the patient and thoughtful mind will gather a richer mead than pleasure ever yielded.

Think it not unkind when afflictions befall thee; it is all for the best that they are sent. God calls those whom He loveth, and why should He not claim His own jewels to shine in His house, though our own be made dreary? It may seem hard under such circumstances to say that it is "all for the best". The human heart is prone to give over to grief and lamentations; but wait, soon, when like the tired pilgrim thou shalt fall sick and weary, He will take you home to rejoice in finding friends from whom you have been separated. Then how true will be the saying that "it was all for the best"!

Sad accidents and a state of affliction are a school of virtue. It reduces our spirits to soberness and our counsels to moderation; it corrects levity. Much of the most useful work done by men and women has been done amidst afflictions—sometimes as a relief from it, sometimes as a sense of duty overpowering personal sorrow.

Adversity is the touch-stone of character. As some herbs need to be crushed to give forth their sweetest odors, so some natures need to be tried by suffering to evoke the excellence that is in them. Grief is a common bond that unites hearts. It can knit hearts closer than happiness can, and common sufferings are far stronger links than common joys.

They are always impaired by sorrow who are not thereby improved. Some natures are like grapes—the more they are downtrodden the richer tribute they supply. It may be affirmed substantially that good men reap more real benefit from their afflictions than bad men do from their prosperities; for what they lose in wealth, or honor they gain in wisdom and tranquility of mind. The best need afflictions for the trial of their virtue. How can we exercise the grace of contentment if all things succeed well? or that of forgiveness if we have no enemies?

At a superficial view it appears that adversity happens to all alike, without regard to rank or condition. But it is possible to possess a mind which will not lose its tranquility in the severest adversity. We forget, sometimes, that there is no grief without

some beneficent provisions to soften its intensities. Thus, in the presence of death there is also a consolation. Has the life been stormy? There is now rest; rest for the troubled heart and the weary head. And it can be known only by experience with what a longing many hearts thus look forward to the rest of death. Many whom the world regards as peculiarly blessed by providence carry with them such corroding, anxious cares that it is with a feeling of relief that they contemplate the approach of death. To them death comes in its most beautiful form.

The trials to which humanity are subject are necessary to draw them from their lethargy, to disclose their character. Afflictions even have the effect of eliciting talents which, in prosperous circumstances, would have lain dormant. Suffering, indeed, seems to have been as divinely appointed as joy, while it is much more influential as a discipline of character. "What does he know," said a sage, "who has not suffered?"

No soul is so obscure that God does not take thought for its schooling. No soul is so grief-laden that it may not be lifted to sources of heavenly comfort by recognizing the Divine love in the perpetual re-

currance of earthly blessings. Afflictions sent by providence must be submitted to in a humble spirit. Otherwise they will not conduce to lasting good. The same furnace that hardens clay liquefies gold; and the manifestation of Divine power Pharoah found his punishment, but David his pardon. As the musician straineth at his strings, and yet breaketh none of them, but maketh thereby a sweeter melody and better concord, so God, through affliction, makes His own better unto the fruition and enjoyment of the life to come. Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome.

Some of the saddest experiences of life come without premonition. Yesterday life went well; hope was in the ascendant; it was easy to be content. Today all is reversed. The crushed heart can scarcely lift itself to pray; speech seems paralyzed. It seems cruel that such calamity should be permitted, when we might have been so happy. Was there not some way by which it could have been avoided? In a great affliction there is no light, either in the mind or in the sun; for when the inward light is fed with fragrant oil, there can be no darkness, though clouds should cover

the sun. But when, like a sacred lamp in the temple, the inward light is quenched, there is no light outwardly, though a thousand suns should preside in the heavens.

Why should body and soul be plunged into sorrow's dungeon when God sees fit to afflict? Is not the world as bright as of yore? Are there not still some happy phases to life's weary pilgrimage? We should not complain of oppression, but, with submission and love perform the duties of life; and though sorrow and grief come, we must not let darkness obscure the talents which God has given to promote our own and other's happiness, or bury them with the brighter past, but nobly use them, and count all sorrow as naught in comparison with the future great reward of right actions. After this life of sorrow and pain, where we are continually weighed down with care, there is a home of perpetual rest. To bear the ills of life patiently is one of the noblest virtues, and one that requires as vigorous an exercise of the will as to resist the encroachments of wrong.

—West Millgrove, Ohio.

NON-CONFORMITY.

“Be not conformed to this

world; but be ye transformed by the renewing of your mind." (Rom. 12-2.)

Chapter II.

The doctrine of our text fully exemplified in Christian life and character demands a chaste conversation.

Just as you distinguish a person's province and nationality by his brogue, so a man's speech will bespeak his moral and spiritual character. One's habitual conversation is a direct index to the state of his heart. "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34), and an indirect index to the place and character of the treasures. "For where the treasure is, there will the heart be also." (Matt. 6-21.) A vain and idle and foolish and empty conversation is conclusive evidence that a vain and idle and foolish and empty heart is within. Flattering lips, a whispering tongue, idle words, foolish jesting, back-biting, tale-bearing, railing, revelling, reproaching, blaspheming, falsehood and slander, are the fruits of a heart completely under the dominion of the devil, the world, sin and lust. They bespeak unmistakeably an envious, murderous, deceitful and abominably corrupt mind. I was much impressed with the importance of this thought by an incident I no-

ticed in one of our papers some years ago.

A young man who was much concerned about his salvation, sought the company of a young minister on his way home from meeting, which was granted, but on the way home, and during the afternoon, the minister was entertaining the company with ludicrous stories calculated to draw out bursts of laughter. The young man who had been so much interested about his condition felt much disappointed. He left the room in disgust, went into the yard, stamped upon the ground, and said: "That man is a liar and his religion is a lie." He became an infidel. Years passed away. In old age that minister was called to the bedside of a dying man, who inquired if he remembered preaching a certain sermon at a certain place—at such a time. "Well," said the dying man, "that sermon made a deep impression upon my mind." "Thank Gd!" exclaimed the minister. "But wait," said the dying man, "perhaps when I tell you all, you won't feel so thankful. Do you remember that a certain young man sought your company that afternoon?" Yes, he remembered it. "Well," said the dying man, "I am that young man. I was much concerned about my

salvation, but when I listened to your idle talk and foolish jesting that afternoon, I said in my heart you were a liar, and that your religion was a lie. From that day I became an infidel. I'm not an infidel now, but it is too late. I am a lost man! You, sir, have been the cause of my ruin, and my blood will I require at your hands."

Let us, beloved, take warning from this sad incident and bridle our tongues. The Savior says: "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure brings forth evil things." Again, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12-35, 36.) James says: "If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1-26.) If our hearts are deceived, beloved, and our religion is vain, it can do us no good.

Chapter III.

Text: Rom: 12-2.

The doctrine of our text fully exemplified in Christian Life and Character, forbid the use of vain and empty literature.

There are thousands of

newspapers, and tens of thousands of books today not fit to be dropped upon the threshold of any man or woman who wishes to retain a pure, moral, social atmosphere around their families. They should be treated as one would a deadly serpent. Our thoroughfares are flooded with a literature that is a shame to the nation. The world is full of comic and obscene books, which tend only to develop the baser and more degraded propensities of the carnal mind, and whose effects upon the rising generation, unless counteracted, must be emptiness of all that enobling, elevating and purifying; and fullness of all that is debasing, degrading and corrupting.

The purpose, character and life will most assuredly correspond with the habitual state of mind. I have nothing to say against metaphorical, allegorical and parabolic literature, calculated to instruct and edify. With such teachings the literal precepts of the Scriptures are often illustrated and impressed. Such works as "The Wandering Soul", "The Pilgrim's Progress", "The Holy War", "The Pillar of Fire", "The Throne of David", "Headly's Sacred Mountain", "Our Father's House", "Home Life In the Bible", "Night Scenes of the

Bible", "The Home and Walks of Jesus", etc., whose stories are truths, and whose lineaments are drawn from the purest sources of physical, moral and spiritual life and sentiment, will not only entertain their readers, but bring them in contact with a high ideal of character and exhibit the attractions of true purpose and life, contrasted with the hateful deformities of vice and immorality.

(Copies from a pamphlet written by the late R. H. Miller.)

—By B. F. Masterson.

OPPORTUNITIES.

J. G. Mock.

Our opportunities are many and various uninvited opportunities are those opportunities that we meet without making an effort to have. Invited opportunities are those opportunities that we seek to have and place ourselves in the position that we may have the desired opportunity I am writing of the opportunities to do good to our fellow-man, friend or foe. When we have an opportunity to do good to our enemy and don't do it God will hold us accountable. David embraced the opportunity and killed Goliath. Paul went after opportunities and

was the world's greatest missionary through Jesus Christ. Jonah ran away from opportunity and the whale swallowed him. Moses had many opportunities and embraced them. But when God told him to speak to the rock he smote it twice instead of speaking to it. The result was: he was deprived of entering the promised land. Sad, indeed, but we may make a similar mistake and not be allowed to enter heaven.

One opportunity that there are so many who don't take advantage of and it is one of the greatest opportunities that we have, and that counts most: taking care of father and mother in their declining years. I am in a position to see, hear and know of the actions of some sons and daughters. Some children coax all the money out of father and mother that they have and then haul them to an old folks home, to be kept on charity. Paul says, in 1 Tim. 5:8-16: "But if any provide not for his own: and specially for those of his own house, he has denied the faith and is worse than an infidel." If any man or woman who believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Teeter Albert Barnes and

Mathew Henry all agree that the above Scriptures allude to parents, grandparents and close relatives. Opportunities still go farther than obligations. The rewards will be greater when we do good to stranger and enemy. Now, may we, with our hearts filled with the love of God, embrace the opportunities that come to us in life, is my prayer.

—Martinsburg, Pa.

A GOD-CALLED PREACHER OR A MAN-CALLED PREACHER.

THE POLITICAL WORLD AND THE CHRISTIAN CHURCH.

A. B. Woodard.

The world is composed of many nations. Each nation politically ruled by laws for its protection against its own unlawful citizens, and from other foreign powers.

The Christian church is an organized body, whose head is Jesus Christ, its object is to purify and prepare a people for heaven and its glories, its law is the New Testament. It is entirely dependent on the world for its membership. "And he (Jesus) said unto them, Go ye into all the world, and preach the Gospel to every creature, He that believ-

eth and is baptized shall be saved: but he that believeth not shall be damned." (Mark 16:15, 16.)

Those who accept the Gospel call are no longer of the world. "But because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." (Jno. 15:19.) See, also, Jno. 17:14-16.

Those who have been received into church fellowship; have renounced the world with all its sinful pleasures. (See the church's baptismal manual.) There is a difference between the Christian and the world. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) Peter addresses the Christians as strangers and pilgrims, to the political world, when he says: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lust, which war against the soul." (1 Pet. 2:11.)

Strangers, pilgrims, foreigners, have certain rights in this fair land. Their lives and property are protected, they are not compelled to take up arms and fight the battles of the country, but they are pro-

hibited from voting, from holding office, etc. We believe that one who has renounced the world, with all its sinful pleasures, and enlisted under the banner of King Emmanuel should be content with the foreigners' position.

The primitive Christians, and the political world, were two distinct separate organizations; each had its own specific purpose, and remained strictly separate, if my memory serves me right, for around 325 years. Constantine was emperor of Rome at this period. He enacted laws favoring the Christians, for his own glory. Remember the masses were very ignorant in those days. Constantine claimed he had a vision, in which he saw a great cross in the sky with this inscription on it, "By this we shall conquer." This cross and inscription he had on his banners. He caused church councils to be convened, especially the council of Nice, which he himself presided over, in which the church creed was formulated. He changed the seat of the Roman Empire from Rome to Constantinople. He received what they call Christian baptism on his deathbed. For what is here said about Constantine see "Decline of the Roman Empire" (Ridpath's History). Constantine paved

the way for the aspirants of Rome to organize Christianity and politics into one gigantic order. John the revolter, symbolizes that order by a lewd woman riding a scarlet covered beast with seven heads and ten horns: old pagan Rome.

For a description of this woman and her offsprings see Rev., 17th chapter. Notice the sixth verse, how she persecuted the saints. Since the Reformation, several hundred organizations have sprung up, all claiming, as the mother church did, to be the spotless bride of Christ, yet meddling with the political world in politics. Inconsistent.

A few years after I settled here in Iowa, a party came to me saying: we want you for township clerk. I refused. Later they came and wanted me for Justice. I again refused. They were both honorable office; why should I not accept them? My reason follows: About 58½ years ago, now, I united with the (Dunkark) Brethrens Church at Franklin Grove, Ill. Our Elder, of sacred memory, Daniel Deardoorf, often admonished his brethren not to take any part in politics, not to vote or hold office. His reason was that the Christian had been called out of the political world into the kingdom of

Christ; that as such we should consider ourselves subject to the political world but not of it. We should be obedient to its laws, pay tax, and honor its officials, etc.

I have written this article hoping to add force and strength to B. F. Masterson's splendid article on Church and Politics in December 1 Monitor.

"Ye cannot serve two masters." (Jesus.)

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (Paul.)

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." (James.)

—Gowrie, Iowa.

REVELATIONS.

(12th Chapter.)

J. H. Beer.

Article 2.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and three-score days.

The word wilderness as translated from the Greek (eremos) means desolate, lonely, solitary, a place where

there was not much people. The woman (the church) was to stay there for a period of one thousand two hundred and sixty (1,260) years for her protection, and the dragon could not put her to death. (V. 6.) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there. * * * We follow the usual method of interpreting prophetic time—one day as a thousand years.

In verses 7-8 He drops back to the beginning: war in heaven; Michael and his angels fought against the dragon and his angels. Bishop Newton, in his work on the Prophecies, explains this war to refer to the persecution of the Christians by the idolatrous pagans in the early age of the Christian church, but I do not understand that way.

Michael is represented as a chief angel of heaven (and there was **war in heaven**, V. 7.) The dragon was also an official of high standing in heaven. He gathered a great army of angels. His tail drew a third part of the stars of heaven (angels; see V. 7.) These armies fought against each other a struggle for victory. Let us notice the weapons Michael and his armies used on the dragon, **the blood of the Lamb and their testi-**

mony. (V. 11.) The blood has been the overcoming power of all ages, the devil cannot overcome it. My brother, get under the blood, put on the whole armor. (Eph. 6:10-18.)

The dragon and his angels fought and prevailed not; neither was there place found any more in heaven (V. 8) neither he nor his angels can go back to heaven any more. (Rev. 19:20; Matt. 25:11.)

(V. 9.) And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him. You don't need to guess any more who he is; he came down to earth with great anger for he knew his time was shortened.

This war between Michael and his angels and the dragon and his angels took place in heaven before he was cast down to the earth, and does not agree with Bishop Newton's interpretation.

This dragon is not a church or a government. He is a person. He is the devil, satan; he is the prince of this world. (John 12:31; 1 Cor. 2:6; Eph. 2:2.) He is the prince of everything in this world that is opposed to God, or the plan of salvation, when he was cast down those up near the throne

gave praise unto God and unto the lamb.

(V. 12.) Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time. The devil is right down here. Some preachers tell us that the world is growing better. I do not believe the Scriptures support that kind of teaching.

We can understand why it is so hard to enforce law to regulate the life of sinful men in their deeds of evil the devil is the prince of their lives, and he backs every wicked act of men, evil men and seducers shall wax worse and worse, deceiving and being deceived.

(V. 13.) And when the dragon saw that he was cast into the earth, he persecuted the woman (church), which brought forth the Man Child. The church has existed on the earth somewhere ever since the crucifixion of Christ. God gave her the wings of an eagle. Wings signify power to move swiftly. They were given her to enable her to fly into the wilderness; that wilderness was this sin-cursed world; where there was not much spiritual life and activity, and here that woman (the church of the living God) was protected and fed for a period of time described in verse 14 as

a time and times and a half time, one time plus two times, equals three times, and a half time is three and a half times, or three years and a half, or 42 months, or 1,260 days, approximately, if the common way of reckoning prophetic time is correct.

From the time the dragon got control of the church of Rome, and she put on a political cloak in the year 354 A. D. (for that is the time church and state were united), to the year 1611 A. D., when the light began to break again on God's Word, was 1,257 years, or approximately 1,260 years, and no doubt the plans were completed three years before it was publicly announced.

The year 354 A. D. was when the Roman church began to close the Bible and they kept it as near closed as they could, until King James of England gave us the authorized version, there were other worthy efforts but they failed to accomplish much.

So we see old Babylon (Rome) in her uniform of temporal power, with her bloody hand hovering over God's eternal Word, trying to obliterate from the earth, armed with a torch, or a sword, to compel men and women to bow to their God, regardless of conscience of the individual, or his relationship with

his God.

—Denton, Md.

LITERATURE YOU NEED

We now have some tracts on Musical Instruments in Worship. Order what you can use at 5c each, or 3c each per dozen.

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ONE WAY TO HELP.

One of our wide awake congregations sends us the following: Herewith is a check for \$31.75, and a list of thirty names to receive the Monitor. We thought one of the best ways to help the Lord's work along and increase the circulation of the Monitor, was to donate a years subscription wherever we thought it would be read and appreciated. P. S.: If you want to use the above in the Monitor, either as editorial or as is as suggestive to other congregations, "go ahead".

This is one way. Who has a better way? Let us have it. We'll help you work it in the

way you suggest. If you have nothing better, this one is good enough. "Go thou and do likewise."

* * * * *

To our friends who may receive such donated subscriptions to the Monitor. We hope you will read and appreciate it and remember it is in the interest of some of your best friends have in you that you are permitted to enjoy this privilege.

We also hope you will appropriate to yourselves all the good a perusal of its pages may bestow, and that when the time is up you may show your interest and appreciation by renewing yourselves and becoming regular subscribers.

* * * * *

OBITUARY.

* * * * *

John Eisley.

John Eisley, husband of Sister Sarah Eisley, departed this life at his home on South York Street, Mechanicsburg, Pa., January 4, 1932. He is survived by his widow and one daughter, Mrs. Florence Matthews, and two grandchildren and one brother, Samuel Eisley. He was a member of the Church of the Brethren for a number of years. Funer-

eral services were held by Rev. J. S. Rittenhouse of the Church of the Brethren, assisted by Elder Walter Cocklin of the Dunkard Brethren Church. He was 74 years and four months of age.

—Sister Ruth V. Lebo.

Mumma, William H.

Mumma, William H., son of Henry and Magdalina Mumma, was born July 16, 1857, and departed this life January 4, 1932; aged 74 years, 5 months and 19 days.

He was the youngest of a family of eight children. He was born and lived all his life in Madison Township, Montgomery County, Ohio.

He was united in marriage with Ellen Herr December 8, 1881. This union was blessed with three children. The mother was called away by death to leave this little family on November 9, 1893.

Father Mumma, with his wife, united with the Lower Stillwater Church of Brethren in 1882, was elected deacon in 1899, which office he served in for many years.

In October, 1928, he transferred his membership to the Dunkard Brethren and remained faithful until death.

On March 3, 1895, he was again united in marriage, to Martha Kinsel. To this union one son, Howard, was born

and died in infancy, and the mother was called away in death on February 1, 1911.

Father Mumma then made his home with his daughter, Mamie, until February 19, 1914, when he was united in marriage to Ellen Bouser, and she was called to her eternal home on January 27, 1919. For the third time in life he was bereft of his side companion.

He was of a kind disposition and considerate, very temperate in his habits, judicious and careful. After a few years of afflictions, which he bore with Christian grace and patience, he called for the Elders of the church and received the anointing service and was much strengthened and comforted. While he desired to live, he expressed himself resigned to the will of God.

Following a few well chosen remarks in the interest of the children, he answered the call of his Master, thus he peacefully passed into the life that knows no sorrow, leaving one daughter, two sons and eight grandchildren, Mamie Vaniman, his daughter, of Trotwood, Ohio; J. Walter Mumma of Dayton, Ohio; Charles C. Mumma of Farmington, New Mexico, and one sister, Laura Vaniman of Trotwood, Ohio, and many friends

who mourn his departure.

Funeral services were conducted at the Trotwood Church of Brethren, by Elder L. A. Bookalter, assisted by W. M. Swinger, both ministers of Church of Brethren, and interment in the cemetery at Bear Creek, Ohio.

—Joseph P. Robbins.

John William Moss

was born August 5, 1850, in Cincinnati, Ohio; died January 6, 1932, in Farenburg, Mo.

He leaves to mourn his departure, four sons, three daughters, thirty-eight grandchildren, two great-grandchildren and many friends.

He became a member of the Dunkard Brethern Church in faith November 18, 1886, and while he may at times lost faith in his fellowmen he never lost faith in the church and the Christ and when the church was organized at Farenburg, he was one of the charter members, the last of a colony of pioneers at that place.

Uncle Johnny as he was familiarly called was loved and respected by his friends who knew him best and now he is gone to Him who of all loved him best.

Funeral sermon by the writer from Tit. 2:13 to a large assembly of friends and neighbors. Interment in the

cemetery at Farenburg to await the trumpet call at the last day when all will come forth from their graves to meet their Lord and be rewarded according to their works.

—B. E. Kesler.

* * * * *

Sunday School Lesson

Assignment—1931-32.

* * * * *

For Sunday, Feb. 7, Matt. 20:1-34.

For Feb. 14, Matt. 21:1-23.

For Feb. 21, Matt. 21:23-46.

For Feb. 28, Matt. 22:1-23.

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NEWS ITEMS.

* * * * *

Mechanicsburg, Pa.

Lower Cumberland Congregation held their quarterly council in Mechanicsburg on the evening of December 17. Our Elder, Jacob A. Miller, presided. All business was transacted for the closing of the year. The following Sunday School officers and teachers were elected for the coming year: Superintendent, Brother Paul Smith; Assistant Superintendent, Brother Ray Shank; Secretary, Brother Chas. Harnish; Assistant Sec-

retary, Brother Lester Eckert; Treasurer, Brother Paul Smith; Chorister, Sister Lena Shank; Assistant Chorister, Sister Permilla Galley; Teachers, Brethren John Johnson, Jacob Galley, J. Harry Smith, Robert Cocklin and Ray Shanks; Sisters for children, Sister Lena Shank, Floetta Clepper and Ruth Lebo.

We have Sunday School and preaching every Sunday morning and preaching every Sunday evening. May the Lord bless us in our work here and keep us all faithful till He comes.

—Sister Ruth V. Lebo,
R. F. D. No. 7,
Carlisle, Pa.

Fairview Congregation.

The Fairview congregation of the Dunkard Brethren began a one week meeting on November 15, with our Elder in charge, closing on Sunday evening November 22. Brother Miller did not shun to declare the whole counsel of God. He preached strong Gospel-filled sermons which were very uplifting. The interest was good during the entire meeting, especially the last meeting on Sunday evening, when we had a full house. The meeting should have continued another week on account of the inclemency of the weather and having only decided to have

one week's meetings. Brother Miller got very hoarse. The meeting closed with good interest.

On Saturday, December 20, we met in quarterly council at 2 p. m., with our Elder, Brother Arthur Miller, in charge. Brother Miller read part of the 12th chapter of Romans and gave us some very good admonitions, after which Brother Miller led us in prayer. Our members were all present except one, for which we were very thankful. We had a little deferred business, which was disposed of in a Christian-like manner. Church officers were elected for the coming year as follows: Elder, Brother Arthur Miller; Clerk, Brother John Mann; Treasurer, the writer; Ministerial Board, Brethren Clyde Miller, Oliver L. Shively and the writer; Trustees for three years, Brethren John Mann and Oliver Shively and the writer; Correspondent and Monitor Agent, the writer; Chorister, Sister Clyde Miller and Sister Arthur Miller, tie.

We have one sister who has signed over from the Church of the Brethren since our last report, who is our Elder's wife, for which we are very thankful. The meeting closed in the regular order with song and prayer.

On Sunday, January 3, we had the pleasure of having

with us Brother Peter Laren and son and Brother and Sister J. A. Leckron of the Plevna Dunkard Brethren Church. Brother Laren gave us two splendid messages, both morning and evening. His subject in the morning was Some of the Old Landmarks, and how so many churches are slipping away from the many commandments of which Jesus has laid down for us to observe. The subject in the evening was Jesus Accused Before Pilate.

We have Sunday School and preaching every Sunday, Sunday School at 10 a. m., preaching at 11 a. m.; preaching every Sunday evening. We welcome anyone to be with us at any or all services. Pray for us that we may hold out faithful until the end.

—M. S. Morris,
Route 3,
North Liberty, Ind.

Spring Hill Council.

Spring Hill Dunkard Brethren Church met in regular council December 20, 1931, at 1 o'clock, most all members being present. Our Elder was present and read the 3rd chapter of 1 Timothy, followed by prayer. The business was then transacted as it was the close of the year our Sunday School and church officers were elected. All was done in a spiritual and uplifting way.

We ask an interest in your prayers and anyone passing this way we would appreciate you stopping. The writer was elected corresponding secretary and Monitor agent.

—Sister Gladys Wolford.

Coon River Church, Iowa.

December 9 we assembled in members' meeting for the purpose of closing up the year's work and make plans for the new. After singing and Scripture reading, our Elder called for prayer from different members. Five brethren and eight sisters responded to the call. Pleading earnestly to our kind Heavenly Father for His guidance through the work of the day and during life. It was indeed a very impressive opening service, and the spirit prayed for appeared to predominate throughout every item of business, and closing the year's work very beautifully by lifting a liberal offering for our Publication Board. Organized for the new year by electing Sunday School and church officers. During the holiday season our little band at this place enjoyed some rich spiritual feasts. Among other services, our Elder, E. D. Fisel, gave us a strong message on the proper and improper way of observing Christmas. This was very timely in this day of both spiritual and

financial depression. According to previous plans, some of our Dallas Center brethren met with us in worship January 3. Although some were hindered on account of weather and rough roads. However, after Sunday School Brother Roscoe Royer gave us a good sermon on Faith. At the noon hour we served lunch at the church. At 2 o'clock Brother Royer again gave us a strong talk on adding to our faith the seven Christian graces. (2nd Peter 1:5, 6, 7.)

We do enjoy these get-together meetings; and can make them spiritually uplifting. Before separating, we sang "Blest Be the Tie That Binds" and "Revive Us Again," rejoicing that we had spent "one more day's work for Jesus."

—Elizabeth Erb,
Gale, Iowa.

Peru, Indiana.

The Midway Dunkard Brethren Church met in regular council December 12, with Brother D. P. Klepinger, our Elder, in charge. We met in the home of Brother and Sister Allen Metzgar. Our Sunday School was organized for the year; also church officers elected. No changes made in officers for Sunday School or church. We were made to rejoice when we received two big letters, and we have other

inquiries, whom we hope will soon join us. Our number is small and some others to come in and help us would be such an inspiration to us. While Jesus says: where two or three are gathered together in my name I will be in the midst of them, yet we are so human we still like to have others come to us. On Thanks giving Day we met in the home of Sister Glenna Graft for services, as Brother Ralph Francis, our young invalid brother, or his his mother could not get to services. We had such an inspiring service that day. Then on December 20th, p. m., we met in anointing services for Brother Ralph, and God was surely with us, and we earnestly pray that since he has gone back to the hospital for surgical work that God will see fit to guide the hand that guides the knife, that he may be restored to a normal body again, the help of his widowed mother. He shows so distinctly his Christian patience in his suffering. Pray with us that he may recover normally for the kingdom of heaven's sake. God says where two of you agree on earth as touching anything you ask it shall be done for them of our Father in heaven.

—Martha Barnhart,
208 N. Water St.,
Peru, Indiana.

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BIBLE MONITOR

VOL. X.

February 15, 1932.

No. 4.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE CHURCH—VISIBLE AND INVISIBLE.

To harmonize prevailing modern conditions and to accommodate modern theories, the church is supposed to be a dual institution, visible in one sense and invisible in another. This theory has become quite popular in modern times. It's an explanation or an attempt to justify the divided state of professing Christianity.

The theory is, since Christianity is divided into so many bodies, or branches, and membership in one does not entitle to membership in any or all others, there must be an invisible church, or body, in which all Christians irrespective of outward church affiliation, hold membership. The logical result of this theory is, and many now hold the notion that one may be a Christian, a member of this invisible church, and not affiliate with any visible church, or hold membership in any outward organized

church body. This theory, were it sufficient to justify the divided state of Christianity, and a justifiable excuse for the many church bodies now existing, would be most pleasing to contemplate.

This theory carried to its logical conclusions would undermine all church organization and ultimately demolish able outward church organizations. For, if one can be a member of this invisible church without belonging to any organized church, why have organized churches at all? Why be placed under the disciplinary measures of any church body? Why be subject to any restraints of any religious organization? With this idea prevalent all Bible discipline would be abandoned and each one would do as he pleases, and be amendable to no one but himself or be “a law unto himself”; which would be no restraint, no discipline whatever. With no church organization, no standard of fitness or of qualification could be

maintained for the ministry or any other Christian work, and disorder and confusion would result. One needs only to think of the idea trying to carry on the work of the ministry or any other religious enterprise without an organized church behind the workers, to see the utter impracticability and absurdity of it. And such condition would prevail if the theory of being a Christian outside of a visible church organization should become prevalent. Then, too it one can be a Christian and live a Christian life outside of the church in organized capacity, why impose any rites of initiation into the church? Or who would have authority to demand submission to church discipline? Who would dare to say to one such Christian, "you are a child of God all right, a true Christian, but you can't belong to church unless we baptize you" or whatever the conditions may be.

This theory of living a Christian outside of the visible church in organized capacity encounters another absurdity. Who would be authorized to administer the ordinances? For instance, baptism and the eucharist? Who could authorize, or who would be authorized to solemnize marriages?

Another absurdity of this theory is one or the other of

these churches has no head. If there be a visible and an invisible church one or the other is headless. Christ is the head of the church, not churches. If he be the head of an invisible church, who is the head of the visible church? Christ is the head of the church as the husband is the head of the wife. A husband is not the head of a visible and an invisible wife. Neither is Christ the head of a visible and an invisible bride. This whole theory of a visible and an invisible church is without scriptural foundation. It was never so much as hinted at by Christ or any New Testament writers.

This idea of a visible and an invisible church involves another indefensible error which obtains in the mind of many. They say it doesn't make any difference what church you belong to just so you are a Christian, which simply means it makes no difference whether you obey the Bible or not. The idea is, if you are a Christian you belong to the invisible church and therefore no difference what visible church you belong to or whether you belong to any for that matter. And therefore it makes no difference whether you obey the Bible or not. For all churches do not obey the Bible. Some do not believe in Christ

Others are satisfied with a very superficial repentance. Some hold baptism is non-essential or ignore it all together; others are satisfied with anything called the baptism Bible or no Bible. Some reject footwashing (Jno. 13) others will not adopt the prayer veil. (1 Cor. 11.) Some reject the anointing (Jas 5:14-15) others refuse to greet with a holy kiss (Rom. 16:16) Some do not regard the scripture teaching on the simple life, (1 Tim. 2:9-10; 1 P 3-5) others ignore the scripture teaching on peace, (Jno. 14:27 2 Cor. 10:4) and so on until in one way or another, all commands of the Bible are ignored or rejected by professed Christian churches. There is no scripture for two standards of church membership, one for the visible and one for the invisible church.

Furthermore, this invisible and invisible church idea tends to Romanism and Mormonism. Since Christ cannot be the head of all the visible churches, these must have a head as the Pope of Romanism, or a president of Mormonism. Then since these two visible churches have visible heads, how would you like for all the rest of us to renounce our churches and place our membership in one or the other of these visible churches?

Oh that would never do, why not, if it makes no difference what church we belong?

Finally, this two church idea carries a condition of uncertainty as to our church relationship. If there be two standards of membership to become a member of these two churches, one visible the other invisible, what are they? The Bible prescribes the method of becoming a member of the church Christ built, but where are the conditions of membership in this imaginary invisible church?

Faith, repentance, confusion and baptism will admit to membership in any visible church; for "by one spirit are we all baptized into one body" not into two bodies. Then how do we get into that other body? When John the Baptist baptized his converts, did they become members of two bodies? If not, how did they get into the other body?

When the 3000 on Pentecost accepted Peter's terms of salvation, did they at the same time become members of a visible and an invisible church? If not, of which did they become members, and did they ever become members of the other, and how?

After all how am I to know I am a member of this imaginary invisible church if the conditions of membership in it

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are different from those of the visible? In other words, if the conditions of membership in the visible do not at the same time admit to membership in this imaginary invisible church how is one to know he has membership in it? May it not be that this whole theory of an invisible church has been invented to justify the divided conditions of nominal Christianity, and to sanction any form of religion, wink at loose discipline and justify disobedience to the Gospel of Christ? Remember, "not everyone that

saith unto me Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven", and "blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city".

NON-CONFORMITY TO THE WORLD.

Chapter IV.

Text: Rom. 12-2.

The doctrine of our text, fully exemplified, in Christian life and character, forbids participation in the sinful pleasures of this world.

We must distinguish here between natural, earthly comforts and those pleasures which proceed from sin and worldliness.

The enjoyments which come from a proper use of those blessings, which a Father's benignant hand has bestowed, are not to be reckoned either worldly or sinful. Sinful pleasures are those which proceed from their improper or perverted use. None can enjoy natural comforts so truly as God's faithful children, because no others receive them so thankfully, appreciate them so properly and consecrate them so fully to their appro-

priate and divine use. There is no natural blessing, no social endearment and no domestic bliss, which is not strengthened and sweetened, as well as purified, by Christian grace and virtue. Godliness has the promise of the life that now is, and that which is to come (I Tim. 4-8), insomuch, even, that a little that "a righteous man hath is better than the riches of many wicked". (Psa. 37-16.) No one's food is sweeter than his who eats and drinks temperately, such as is suited to the health and support of the body; but he who partakes of the most wholesome diet to gluttony and drunkenness, to satisfy an inordinate appetite, or who becomes a slave to any carnal propensity, not only blunts his susceptibilities for real enjoyment, but indulges sinful pleasures.

The same principle of reasoning may apply to the proper and improper, the natural and artificial, the moderate and excessive, the right and wrong use of all blessings of life's varied relations, whether natural or providential.

There is a special class of sinful pleasures which fall under this head of my discourse to which I allude, however, with reluctance, because of the false modesty and etiquette of the times. But duty

bids me to speak "whether men will hear or whether they will forbear". I allude to the secret and social abuse of the sexual affinities of the race, which, under the hallowed influence of the holy marriage covenant, are intended for the propagation of the human species, and the strengthening of the bond of the moral and spiritual union in the domestic life. The abuse of these affinities, even in the conjugal relation, is only alienating hearts wedded by early affection, instead of moulding them into closer and holier love, and hallowed joys even of holy marriage are exchanged for mere animal lust.

Domestic happiness and conjugal bliss are often expelled in a few short years from home, which should always be the dearest spot on earth, and hearts that entered such relations with lofty, moral breathings, and pure and holy spiritual aspirations, have been disappointed and disgusted with the brutality of depraved man.

How sad to look over the country today and discover, in the appearance of many otherwise dear and promising young men and women, the unmistakable signs of secret vice, a sinful lust which is not only subverting their sexual organism, undermining their

physical constitution, and seriously impairing their intellectual vigor, but is fastening its immoral deformities upon their spiritual nature, blotting out their prospects of a pure and happy domestic life, and must entail upon their posterity constitutional derangement in chronic form, with all its attendant evils. This vice is as bad as drunkenness, and manifold more destructive and criminal, if possible, in its effects. It is a species of "uncleanliness" and "lasciviousness", which the apostle classes with "adultery" and "fornication"; and says: "They that do such things shall not inherit the Kingdom of God." (Gal. 5-19, 21.)

But there is another class of worldly pleasures to which I must refer, viz: the dissipation of the ballroom, the circus, the theater, the picnic, the parade, the tableau, the worldly fair, etc., etc., things calculated merely to gratify vain desires and worldly ambition.

Does my position seem severe, or too puritanical? I appeal to you who profess to be followers of the meek and lowly Jesus. Let us put it to a test. If Christ were upon the earth in person, would you enjoy His companionship and desire to be controlled by His social relations? Suppose you would say to Him: "Come,

good Master, there is going to be a grand circus in the neighborhood tomorrow; let's go out and hear the clown's folly." Or, "There's going to be a splendid theater in town tonight; let's go and witness the dramatical performance." Or, "Let's go to the ball, or the fair." I ask, "Would Jesus go with you?" "Oh, no," you say, "not unless He would go to teach or exhort, or rebuke. He wouldn't go to participate and enjoy. His mission would be too holy; His life too pure, and His enjoyments too heavenly for that. Oh, no, Jesus would not participate." Well, beloved, where Jesus will not approvingly go in person, will He approvingly go in spirit? What do you go for? After all your prevailing excuses, do you not attend such places to participate and enjoy? What spirit is it that leads you there? Is it not the spirit of the world? Are not the spirit of the world and the spirit of the Christ perfect antipodes? Can they abide peaceably in one habitation? If "your bodies are temples of the Holy Spirit which dwelleth in you, will not the spirit of the world be cast out? Remember if any man have not the spirit of Christ, he is none of His." (Rom. 8-9.)

Can you be led by His Spirit

and yet find your delight in what His Spirit loathes? Can your spiritual life subsist without vitality from Him? Can "the branches" flourish where "the vine will not grow"? Can "the body" survive where "the head" does not live? When "the Bridegroom" will not soil His feet, shall His pure and chaste and holy "bride" prostitute herself to a corrupt and licentious world? Should you be engaged in anything incompatible with the spirit of meditation, prayer and praise? Are such the relations in which to fulfill the earnest mission of Christian character and life, or to fall asleep in Jesus?

Dr. Cace says: "The primitive Christians went not to public feasts, nor frequented the shows that were made for the sport and entertainment of the people." This they considered they could not do without affronting their modesty, and offering a distaste and horror to their minds; and indeed they reckoned themselves particularly obliged to this by what they had vowed and undertaken at their baptism, when they solemnly engaged to renounce the devil and all his works, pomps and pleasure. Again he says: "The prudence of the church thought fit to lay restraints upon them and not only to for-

bid them light and ludicrous actions, as leaping or dancing, but that they should dine and sup gravely and modestly as becomes Christians." (Cave's Prim Christianity, pp. 187, 180-207.)

But if Satan must be grappled with, I had rather confront him as an adversary than under guise of an "angel of light". I had rather encounter his emissaries as the demons of darkness than as the "ministers of righteousness", for then I would know where to locate them and what to expect from them. A falsehood is bad enough when it looks like a falsehood, but when disguised in the livery of truth, it is doubly dangerous and deceptive. Satan, to accomplish his purposes most effectually, has professed religion, and joined the church, and a very large percentage of church members are his faithful adherents. Look around, over professed Christendom, today. Is the financial interest of her various enterprises to be consulted? Instead of drawing her honest dollars from her pocket, "as the Lord prospered her", she must tax the community to get up a picnic, or lottery, or something of the kind, through which to accomplish her purpose. She says: "We want means, and these young folks won't just

give us their money to forward our enterprise with, but, oh, we'll get it." You know "the world loves its own", and we'll make it so attractive they can't stay away." And so lotteries are arranged, and a few dollars worth of something is bartered off at fabulous prices; and special advantages are often taken of some whom others think don't give quite enough; and here you find enacted in the sanctuary and consecrated by the sanctimonious presence and prayers of religious priests, such transactions as in business circles, men would denounce as high fraud and dishonesty, and which in the dark sporting hells in our cities they call "gambling, cheating, etc." And thus are the houses of prayer converted into "dens of thieves" and the temples of the living God into "synagogues of Satan".

But they justify the means by the end, the philosophy of the devil, viz: "Let us do evil that good may come".

They say: "The world must be evangelized." "They have a zeal for God, but not according to knowledge." They ought to see that the world has evangelized them before they start. To convert men nominally to Christianity, while their principles, character and lives remain infidel,

pagan and Mohammedan, is Satan's most effectual method of deceiving and destroying them.

B. F. Masterson

RECEIVING SIGHT.

By J. D. Brown.

John 9:25: Whereas I was blind, now I see.

The man we have who was born blind, restored to sight. We haven't many men of today who were born blind naturally, but we have quite a few men spiritually blind. A terrible condition to be in and how thankful we should be for our eyes, which add so much to our enjoyment in this world.

But we would like to consider the text more, especially from a spiritual standpoint. Prior to the coming of Jesus Christ into the world, the world was in darkness without hope and without God. But when Jesus came He came as a light to the world as a city set on a hill which could not be hid. The Wise Men saw the first twinkle of the light and began to prepare to find Him, that they might worship Him. First, they had to find Him before they could worship Him, and so is it with us: we must first find Him before we can worship Him, but not so with Herod, King of Judea.

He failed to see the light. He was blinded with the kingdom of this world; a sad condition in which to be. We have many thousands and thousands of people today blinded with the kingdom of this world, unable to see Jesus just as He is.

There was Saul of Tarsas on his way to Damascus (blind), spiritually blind, with letters of authority from the chief priest to persecute the people of God. But Jesus flashed the Light on him, and he was made to cry out: "Who art thou, Lord? What wilt thou have me to do?" Jesus said: "Arise and go up to Damascus", but when Saul arose he arose blind, had to be led by the hand to Damascus. There he met Ananias, whose duty it was to open his eyes. If we could lead more people to men like Ananias who could open their Spiritual Eyes as Ananias did Saul's, they, too, would be made to cry out and say: "Who art thou, Lord? What wilt thou have me to do?"

Saul was ready after he met Ananias and after Ananias preached that wonderful sermon to Saul, he told Saul just what he must do. That's what opened Saul's eyes. Saul became the Apostle Paul and what a wonderful power Paul was. If we only had more

preachers like Ananias and Paul. Paul could say with the language of my text: "Whereas I was blind, now I see."

Again I wish to call our attention to Phillip and the eunuch. (Acts 8.) The eunuch was also spiritually blind, unable to see and understand spiritual things. Phillip was directed by the Holy Ghost to meet the eunuch and open his eyes. Phillip asked: "Understandest thou what thou redest?" He answers: "How can I expect some man should guide me?" Then Phillip began to preach Jesus Christ to him. He preached faith, repentance and baptism. He opened his eyes. He saw as he never saw before. He says: "Here is water, what doth hinder me to be baptized?" Phillip says: "If thou believest with all thy heart, thou mayest." He declares I believe that Jesus Christ is the Son of God. They stopped the chariot and both Phillip and the eunuch went down into the water and Phillip baptized him. The eunuch went on his way, rejoicing because he could now see.

We may expect persecution for preaching and living according to the Gospel. They persecuted Paul and Silas, threw them into prison because they were preaching the Gospel. Jesus Christ was per-

secuted, suffered and died, but after all those Jews saw the Light. Peter, on the day of Pentecost, being filled with the Holy Ghost (Acts 2), was able to condemn those Jews, and cause them to cry out and say: "What shall we do?" They began to get their eyes open. Peter says: "Repent, and be baptized, everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Three thousand people were made to shout: "I was blind, now I see." May we through this new year hold up Jesus Christ to a dark and blinded world and help them by leading them by the hand as they did Paul into the light as they never saw it before, that many at the close of this year can truthfully say: "Whereas I was blind, now I see."

—Poplar, Montana.

"OF THAT DAY AND HOUR".

Grant Mahan.

Man has nearly always wanted to see into the future and to know what was to come to him. At times this desire is much stronger than at other times, and people are on tiptoe with expectation of some great event. There have

been several such times since the ascension of our Lord. He promised to come again, and before going away He spoke of certain phenomena that would be seen in the world before His return. And men have thought that the things that were happening were those foretold by Jesus as preceding His second coming; and so they have been looking for His sudden coming. But so far their looking has been in vain: He has not come; and they know not when He will.

At the present time there are very many who think we are in the last days and that His coming cannot be long delayed. So much time is given to speculation as to the time—too much, it seems to me. We believe and know that He is coming, for we have His word that He will come. But we must not overlook or fail to consider His other words, that the time of His coming would be known to no one: the angels did not know when it would be; nor did He Himself. Under such conditions is there not something better for us to do than to waste our time in trying to find out when He will come? If there were any possibility of our finding out it would be not so bad, perhaps, to spend some time in speculation. But even if it were possible to learn the

time, we may well doubt whether it would be to our advantage. I do not believe that God conceals from us anything that we should know, anything that would be to our advantage to know. And, furthermore, we cannot find out what He does not wish us to know. Certain things He wants us to know, and certain other things He does not want us to know, for if He had wanted us to know them He would have told them.

We have a definite work to do while we are waiting. He has made that quite plain. He has entrusted to each one of us certain talents: some of us have few, while others have more. Just here it is well for us to remember that if He has given us but one talent He will not demand a reckoning for five or ten, but for one. He will insist on a reckoning for that one talent just as strictly as for the five or ten. In one place we are told that to each one was given according to his ability; and we may be sure it is that way with us. We have to do with One who knows all about us, much better than we know ourselves: He knows

our abilities, our possibilities, our opportunities, and He expects, He demands, that we make full use of all of them.

After Jesus had told the disciples of the coming destruction of Jerusalem and the end of the world, they wanted to know when these things would come to pass, and they said: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. * * * And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. * * * But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. * * * Watch, therefore: for ye know not what hour your Lord doth come. * * * Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh."

This is the information we get from the New Testament.

and we know it is the most reliable to be had anywhere. Man may speculate as to the time, but he can never know the exact time. The one who spends his time trying to settle as to the day and hour of the Lord's coming, it seems to me, is wasting time that might and should be spent to better purpose. Then, too, we could gain nothing by knowing. It is thought by some that men would prepare more for the next world if they knew the time was close at hand when they would be ushered into it. But it is very doubtful whether any preparation made just because death was near, would avail; for if one prepares for the future world only because it is near, and not because he loves the Lord, there would be no merit in the preparation. We know from Paul's letter what effect the thought of the near coming of the Lord had on the Thessalonians, and there is no reason to think it would have an entirely different effect on us now.

The best way is to watch and pray, and work while it is today.

THE EVIL OF SPIRITUALISM, OR SATAN AN ANGEL OF LIGHT.

Junias Spurgeon.

By reading Deut. 18:9-15,

you will find out what is meant by spiritualism, etc., and who is at the head of such treachery.

It has been said that those who are most sure to be caught in this trap of Satan are those who have had near and loved ones taken from them by death. But let that be as it may, it surely is true. Nevertheless, there are others, also, who are anxious to know of their future, and whether to do this or that. So, like King Saul, they go to a witch, a fortune teller, or some other of the devil's agents, instead of listing unto that still small voice that's calling them to accept that which is true and pure. Deut. 18:13 says that thou shalt be perfect with the Lord, thy God. Now, are we perfect with our Lord if we seek guidance of the devil and his agents? Deut. 18:15 says the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken; for I the Lord change not. (Mal. 3:6.) You who are Bible readers know the story of Saul the Israelite's first king, and how by his disobedience to the word of the Lord he was rejected by the Lord from being King of Israel. And when the Philistines had gathered their hosts together for warfare, to fight

Israel, and when Saul saw the Philistines, how afraid he was, and how his heart trembled greatly. Why was King Saul thus troubled? I see no other reason than that he was in doubt about the battle that he was expecting in the near future.

By reading I Sam. 15:28, you see that Saul knew that the kingdom was to be taken from him. Also, Saul, hearing of David's great battles, and how he came out victorious, was wondering if it would not be time that he'd be slain, and the kingdom given unto David. So in this mood he goes to the Lord for information, but the Lord answered him not in any way he sought him. Therefore, he goes to the witch of Endor for the desired information. (1 Sam. 28:6.) "Witch." What is a witch? None other than a woman filled with demoniac power and doing business for the devil. (I Sam. 28:7, 8.)

Notice, if you please, how displeased Samuel is at King Saul having him so disturbed. So Samuel tells Saul what he had told him long before this, with only a few added remarks as to how it is all to take place, etc. (I Sam. 15:28.) Now, to be honest about it, do you think that our loved ones can and do talk to us like the Prophet Samuel did to King

Saul?

Before you answer this, read 2 Cor. 11:14, And no marvel; for even the devil fashioneth himself into an angel of light. The devil also has a kingdom of which he is the head. And he has legions of persons filled with his demoniac power that do his will. (Rev. 16:14; 2 Thes. 2:1-12; I Jon. 4:1-3.) So now you see how easy it is to be deceived since the devil can appear as an angel of light to us, and if we keep close to God and His Word we can tell when it's an angel of light or the devil himself.

By reading Col. 2:14, 15, you'll see that Christ Jesus himself had to compete with the things the Apostle Paul tells us about in Eph. 6:12, that we have to fight against, too, if we are to overcome the evil one. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world—rulers of this darkness, against the spiritual hosts of wickedness in the heavenly place." If you will read the Book of Job you will find the devil at work in those heavenly places. So ours is a battle to fight all along the way, so let us not be weary in well doing for we shall reap if we faint not.

Why is it that we yield ourselves so easily to Satan to be

deceived of him? Is it because there is anything we need that God is not able to, or willing to, give us? Nay, verily, for Jesus says in His Word that all can understand. "Seek ye first His kingdom, and His righteousness, and all these things shall be added unto you." (Matt. 6:33.) "Blessed are they that hunger and thirst after righteousness; for they shall be filled." Having these precious promises, "therefore, let us cleanse ourselves from all defilement of the flesh and spirit", and present our bodies a living sacrifice, holy and well pleasing unto God for His use while yet it is day.

—Route 2,
Wenatchee, Wash.

GIVING PREFERENCE.

By J. H. Crofford.

There is a great tendency on the part of mortal beings to court the esteem and praise of others, and to wish for themselves the best positions in life, and consider themselves just as capable or a little better than the other fellow.

Jesus, who taught us the way of the Christian, by precept and example, gave us a different lesson from his birth all through his life. With

Him who is the ruler over all, it was possible to have arranged the birth of the child Jesus within palatial walls, but instead, He was born in the most humble place, a stable, among the beasts, likely. No chance for boasting about the place and manner of His birth.

As He grew to manhood, with His superior ability, we never found Him trying to push himself into positions held by others. Even after doing all the great works He did while on the earth, notice His attitude towards His followers. He did not exalt Himself and say: I am greatly your superior; I am divine; what I have done is far above you to do; you cannot do them. But, instead, He said: "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." There was no envying His followers. The lesson we wish to draw from this is the humble spirit He possessed, of not placing a high estimate upon Himself, and pushing Himself into the positions and esteem of others.

Jesus was in the flesh and had the same conditions and temptations to contend with that we have, and the devil, knowing his ability, tried to lure Him from His mission in the world, to political chan-

nels, by a vision of the kingdoms of this world which the devil knew it was possible for Him to attain the kingship of if He would just serve the world (the devil), be a politician. Jesus preferred not the position and popularity. But it is too sad that many professed Christians are aping after popularity and the almighty dollar by mingling into politics and preferring themselves in political positions.

This spirit is also very noticeable in the channels of church work, not only by the individual himself but by his friends and relatives, and all to the detriment of the church. The writer has now in mind when a choice for a minister was to be held in his congregation; the elder in charge had a choice, possibly fearing the election of someone else, and the day before the council meeting he wrote the brother of his choice "to be sure to be at the council meeting for they intended to put him in for preacher". Well, he was elected with a vote of three of a majority. Some years afterwards the young preacher, who never proved a success as a preacher, told the circumstance from the pulpit. How much better had it been if the Master had not been hindered in the choice. When positions

are to be filled in the church, pray God to make the choice through you and do not prefer yourself or a relative or friend and depend upon electioneering him into the position.

Then, there is always work to be done that some one gets a vision of, such as the reformer, Martin Luther and Alexander Mack and many others. Had someone envied them and preferred themselves and tried to oust them, they would have lacked the vision and the work would have proven a failure.

Coming to the origin of the "Monitor", the organ of the Dunkard Brethren, the editor had a vision of a church submissive to the teaching of the Word. And we are happy to say there has been no visible tendency in the editorials towards a departure from the Bible teachings or the order of the church as taught prior to 1911, as agreed upon when the church was organized. Therefore, who would prefer himself or any friend who did not have the vision to him who had?

The writer was taught by his mother to give preference to other people and especially to those older than himself, and the teaching his ever clung to him.

How the selfish spirit mani-

feasts itself where free meals are served, and when railroad trains are due. Such a jam and push to get there first to get the best, no interest in the other fellow. Preference for self causes many, regardless of their position or profession, to do very unbecoming things.

The esteem for self causes many professed Christians to do things not becoming their profession. It is a dangerous frame of mind to possess. Paul realized this when he instructs that "man ought not to think more highly of himself than he ought to think", because we should "be kindly affectioned one to another with brotherly love; in honor preferring one another". If this is the spirit within us, and we allow ourselves to be led by the Holy Spirit, we will not covet our brother's position, whether deacon, preacher or whatever place he may occupy in church work. Consider: What could I do if I occupied his position? Then, let us all be content with our individual responsibilities and not prefer ourselves to our brother.

—Martinsburg, Pa.

REVELATIONS

Chapter 12.

J. H. Beer.

ARTICLE III.

We see Babylon (Rome) ex-

erting her political or temporal power trying to suppress God's word of eternal truth, armed with a sword, a torch and a gibbet, the servants of God had to seek places of seclusion to escape torture.

Who can make any computation or even frame any conception of the numbers of the pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome?

We see that the Bible was suppressed from the time of the uniting of the Church of Rome with the State, until it was successfully opened by the King James Version, which made its appearance in 1611 A. D. From A. D. 354, when the suppression of God's Word had its beginning, to the year 1611 A. D., when it was opened again to the world, we have approximately 1,260 years. There were only a few Christians scattered about in secluded places where they could find refuge from the woman (the Church of Rome); in these times men were not consulted about their personal salvation, the conscience of a man was not considered; he was forced against his will to bow to an idol (the crucifix) at the command of a Pagan institution. This was truly the dark ages—a spiritual wilderness.

When the woman had fled

into the wilderness, the devil cast out of his mouth water as a flood (V. 15), that he might cause her to be carried away. That river represents the false teachings of the Dragon; it embraced all of the practices and teachings of the Dragon's organized efforts to mislead the Church, believing she would be carried away with (these false doctrines).

The earth came to the rescue of the woman (the true Church) (V. 16), and opened up its mouth and swallowed up the flood of falsehood, that river of confusion that came out of the mouth of the Dragon; the earth helped the woman; we may think it hurts the church for earthly institutions to teach false doctrines, but the Word says it helped the woman; it shows the difference between the true Church of Jesus Christ and the devil's organizations. The church of Christ can always be known, for her doctrines are different from all other organizations.

If your church is not following the pattern laid down in the New Testament, you are not in the church of Christ.

Just a little of the kind of stuff that came out of the mouth of the Dragon: From a tract, "What Do Unitarians Believe?" On page 7: "He accepts no doctrine which

seems to him unfounded and irrational, no matter how venerable and sacred it may be, or what untoward authority upholds it. * * *" On page 9: "We do not believe in the Christianity of the Apostolic Church, with its admixture of the old-time Jewish intolerance and Pagan superstitions. * * *" On page 10: "We do not believe in the God of Abraham and Jacob, who, despite the many spiritual and beautiful traits with which they invested him."

On page 13: "The God we worship is eminent in His creation, and all things He made He inspires forever. * * * Through natural laws and orderly, unbroken processes of evolution its development is ever going on. From monad to man, the serious ascends, from atom to angel the chain is unbroken."

If the above statement were true, then the record of creation is a falsehood, and was not made as stated in the Book of Genesis and the statement that God formed man and made him in His own image is untrue; if that is correct, there was no Adam, and man would be left without any knowledge of his creation.

More from page 13: "There is a new dispensation called science which reveals the God, whom, as yet, it will not

name.”

On page 17: “Unitarians believe in Jesus Christ. * * * We do not believe in the Jewish Messiah of certain of the New Testament writings, who is to return in the clouds, attended by troops of angels, at whose appearance the sun and moon will lose their luster, the stars fall from heaven, and the graves give up their dead; nor do we believe in the Christ of the church.” On page 18: “Modern Unitarians, with few exceptions, believe Jesus to have been naturally born of Joseph and Mary.”

What kind of a God do they have? And what kind of a Christ do they have? They profess to believe in God and in Christ, and yet disbelieve His Word. They deny His miraculous conception, and His atonement for sin. The devils also believe and tremble.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. Everything that is opposed to the truth, righteousness and God’s holy Word came out of the mouth of the Dragon. This flood came out of the mouth of a poisonous Dragon; it was the poisonous teaching of such as would discredit God’s Word; it embraces all the doctrines and practices of all the Drag-

on’s organized efforts; it includes everything that is false in regard to religion.

Some of our colleges have adopted the scientific delusion; I do not mean to condemn a science based upon facts, or that is based on truth—the truth is the light of the world—but I do condemn any false or groundless theory that contradicts God’s Word; that came out of the Dragon’s mouth; that false theory that has not a single fact to prove its reliability; I refer to the flimsy theory of evolution, the theory that contradicts God’s Word and the teachings of the Bible.

The Church of Christ can always be known now. The doctrines of all institutions are different.

The woman was not carried away with the flood of falsehood. When the devil failed to overcome the woman (the Church), he fell back on his old tactics; he made war against them. This was a literal war; it raged at intervals for a period of 1,260 years, during the dark ages; men and women were persecuted and put to death in every conceivable way because of their conscience in religion.

—Denton, Md

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Sunday School Lesson

Assignment—1931-32.

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For Feb. 21, Matt. 21:23-46.

For Feb. 28, Matt. 22:1-23.

For March 6, Matt. 22:23-46.

For March 13, Matt. 23:1-39.

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OBITUARY.

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C. M. Yearout.

Santa Cruz, Calif.,

Jan. 23, 1932.

Mr. B. E. Kesler.

Dear Brother:

Just a line to let you know that my dear husband, Elder C. M. Yearout, died January 4, 1932. He was sick only one week. He was 73 years old, and was a faithful Christian man. He was the oldest of 10 children. He seemed to know from the first that it was his last illness. We miss him so much, but we know he has gone to rest, and we hope to meet him over there.

Your Sister in Christ,

Mrs. C. M. Yearout,

238 N Boranciforte Ave.

Lucy May Cripe-Barringer.

Lucy May Cripe-Barringer was born October 9, 1881, in

Elkhart County, Indiana; died November 16, 1931; 50 years, 1 month and 7 days. She was united in marriage to Chester Barringer. To this union was one son, Arthur Barringer, adopted into the home. She was a member of the Dunkard Brethren Church, and lived faithful until death.

She leaves a husband, Chester Barringer, the adopted son, Arthur, a father, Lewis Cripe, a mother, Lydia Cripe, brothers, Harvey, Clayton, Rollon and Warden, two sisters, Mrs. Wesley Krips and Mrs. David Stull; also a host of friends to mourn her departure. While we, as a church, feel the loss of our departed sister, as a willing helper in Sunday School and church work, willing to do what she could, we must admit after all that it is her gain, as we know that our sister suffered much pain and misery while on her bed of affliction, but she bore it all with much patience. She also had a desire to fulfill the command of our blessed Lord. She called for the Elders that they might annoint her body in His name, that her body might be healed if it be the Lord's will; if not, that she might still make a better preparation to make that great change from life unto death. What more could she do? This, again, is a reminder that death is all

around us. This time it called our dear sister, but this call shall meet each of us sooner or later, and there comes that question to us, are we making that necessary preparation that we must make if we expect to have said of us, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

—Sister John E. Wallace.

* * * * *
* **NEWS ITEMS.** *

* * * * *

Goshen, Indiana.

The Dunkard Brethren of Goshen, Ind., held our quarterly council meeting January 16, with Elder D. W. Hostettler in charge. The meeting was opened with Scripture reading by Brother D. W. Hostettler. Some deferred business matters were taken up and settled. Our next quarterly council will be the re-electing of church officers.

Quinter Church.

The church at this place has enjoyed a season of blessings.

Brother L. W. Beery of Union, Ohio, commenced a series of meetings on January 3, continuing until January 17, preaching in all 19 sermons. These messages were greatly appreciated. The church has been strengthened and built

up. He brought his messages with such power, that all present were impressed with the Spirit presence.

We are thankful we still have young men in this day who preach the "Word". The Gospel seed has been sown in many hearts. We pray it may continue to grow. There were four young people added to our number, three by baptism, the other on his former baptism. We praise God for the blessings He has brought to us through Brother Beery's coming. We were loath to see our brother leave us, but glad he could go to other fields of labor.

—Sister O. T. Jamison,
Quinter, Kansas.

TWO REPORTS.

By J. F. Britton.

"And they brought up an evil report of the land which they had searched, unto the children of Israel." (Num. 13: 32.)

The event referred to in the preceding text occurred during Israel's long, tedious and perplexing journey to the Promised Land. The sore, trying experiences during this journey had created considerable discontent, confusion and discouragement among them. In order to quiet and remove

their fear and confusion, and to quicken their faith and courage, God told Moses to send twelve men, a ruler out of each tribe, to go up and spy out the land.

After forty days had passed, the twelve men returned with their reports. They said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it. But the men that went up with him (except Joshua) said, We be not able to go up against the people; for they are stronger than we. And they brought an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we

saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13:27-33.)

Thus we have two reports by those twelve men authorized by Moses to spy out the land; one by a majority of ten, the other by the minority of two, and while they were united in their reports as to its being a "goodly land, flowing with milk and honey", they differed in their opinions as to the possibility of their getting possession of it. Solomon says, "In the multitude of counselors, there is safety." (Prov. 11:14. It is obvious that the multitude was on the side of the majority, but in this instance was the majority **right**? NO! For:

"Numbers are no mark

That men may right be found;

A few were saved in Noah's Ark,

While many millions drowned."

The reader should note that the minority, under consideration, were true men of God, who had faith in Him, and unwavering confidence in His power. Hence, Caleb urged the people, and tried to encourage them, "and said, Let us go up at once and possess it, for we are well able to

overcome it". But the men that went up with him (the majority) said, "We be not able to go up against the people; for they are stronger than we." Who was responsible for that commotion and dissension? Were the minority wrong for being true and loyal to their God? No, again! It should also be noted that this same minority (Caleb and Joshua) were the only two, out of that vast multitude of over six hundred thousand, that left Egypt, who got into the Promised Land.

In referring to the above sad story, in the third chapter of Hebrews, Paul urges and pleads, saying: "While it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation, for some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Heb. 3:15-19.)

Hence it was because of unbelief, doubt and obduracy, that the way was blocked and the gates barred, preventing

the Israelites from entering into the Promised Land. Notwithstanding that Moses and Aaron, Joshua and Caleb all urged and plead with the people not to rebel, saying, "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey." But they refused, and rebelled against God, and hardened their hearts in unbelief, and perished in the wilderness.

It is sad and deplorable to think, in view of all our boasted literary attainments and knowledge, that it is apparent and obvious that history is repeating itself in our day and time.

Again referring to the eccentric history of Israel, we read in the tenth chapter of I Corinthians "how these things were our examples, to the intent we should not lust after evil things, as they also lusted, neither be ye idolaters, as some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of ser-

pents. Neither murmur, as some of them murmured and were destroyed of the destroyer.

Now, all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. An awful indictment against God's people, and a warning and admonition to us, that we should not go counter to God's laws. "Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore, I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest."

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. (Heb. 5: 7-13.) Amen!

The happiness of your life depends upon the character of your thoughts.—Marcus Aurelius.

IN APPRECIATION.

Having just read in the Gospel Messenger a little note of appreciation from a sister because of receiving a beautiful quilt as a reward for her service as song leader, I have been inspired to send a note of appreciation to the Monitor for what the Dunkard Brethren at Plevna, Ind., have done for me since I located with them 19 months ago.

I came here with my mother and two children to find a church home in the dear old Dunkard faith, as I had known it in girlhood days. Words cannot express the enjoyment I have had in church services since here.

I hadn't a relative or an acquaintance (only by correspondence) when coming here, but the brethren received us kindly and have lent a helping hand in every possible way. I had a serious operation and was in the hospital 20 days and was scarcely able to be up when my son had an accident and lost part of his hand and was in the hospital four days.

The kindness shown us during this time by the brethren, sisters and friends of the Plevna church is indescribable. Only the love of God can do what they have done for us. God, only, can give them their

just reward. And their kindness isn't shown only in hours of deepest trouble, but at all times, as Christian love should. Satan is busy, though, trying to devour all he can, and especially the leaders, but let us of the laity pray and plead for the shipmen to stay by the ship and guide us through this world of trouble, for the waves are dashing high. Each leader that gives up only makes it that much harder on the rest, but if we stay by the ship, as Paul plead for them to do, we will land safely. Although it is a hard, cold landing, we will be kindly received, Over There.

Praise God for His kindness.

—Olive Deardorff,
Greentown, Ind.

THY CHOICE.

Though God be good, and free
heaven,
No force divine can love compel;

And though the song of sins
forgiven
Be heard in lowest hell;

The sweet persuasion of God's
voice

Regards thy sanctity of will,
He giveth day—thou hast thy
choice

To walk in darkness still.

—By Junias Spurgeon.

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BIBLE MONITOR

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No. 5.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

WHICH IS THE RIGHT CHURCH?

In our last, we had something to say about “The Church—Visible and Invisible”, in which we tried to uphold the idea that the term invisible church is a misnomer and therefore, misleading and deceptive, that neither Christ nor the apostles speak of the church in this sense; that it is a modern idea of inference, to justify the divided state of professing Christianity.

Quite naturally no doubt some were waiting and watching to see which of the “visible” organizations, if any, we would select as the right church; for surely all cannot possibly be right, or even equally right, and if all cannot be right or equally right, it follows that some must be more nearly right than others. There must be some standard by which to decide which is nearest right and somebody must do the deciding.

It would perhaps be pre-

sumption or conceit for any one church to say, we’re right we are the church the bride of Christ; we have neither spot nor wrinkle“. All the rest of you are of the synagogue of Satan, “come not nigh unto me for I am holier than thou.” On the other hand it would be liberalism in the extremes to say, “we are all right, come on you are all my brothers, we are all bound for heaven even though we all do not travel over the same route. Just take the route that suits you best. We’ll all get there alright, no difference what you call your road, Methodist, Baptist, Dunkard, Campbellite, Mormon or destination what not. The name of your road has nothing to do with your destination. It’s not the road, but the travelers who are to be recognized at the end of the journey.”

All this sounds nice and is quite satisfactory to the great majority of professed Christians. If Jesus had built all these roads; if He had talked

this way, if He had said "you can choose the road that suits you best", then this theory would be fine and most pleasing indeed.

But Jesus said, "I am the way", and "upon this rock I will build my church". He tells us of no other way, no other route, no other road. He built his church. Other churches have been built by somebody else. He is the head of his church. Other churches have different heads. He is the foundation of his church. Other churches have different foundations. He gave the laws for his church. Other churches have selected the laws for themselves. If all would accept the laws Christ gave, if all would follow Him, all other routes, ways and roads would be done away. There would then be one fold, one flock, one shepherd and one church, and all who claim to be Christians would belong to it. Will this ever be? Never. Professing Christians will never belong to one body. Church federation will never be a reality.

No church has existed any reasonable length of time without seism, without division, which usually climaxes in separation and the formation of other distinct bodies differing from all others, each feeling they are fully justified in the

action taken, the course pursued.

The causes for many of these separations have been trivial. Often methods and not principles have been the bone of contention. For this reason it would seem reconciliations could be effected and should be. Where principles are involved it is different. But even in this, the difference may be negligible. Then too, cases exist which it is difficult to discern where methods end and principles begin. Besides what one may consider a principle the other may not so regard it. Take the principle as some conceive it, of the simple life, including modest attire. Some believe it a principle and adopt methods to carry it out. Others see no principle in it and the fashion mongers fix the styles and the people adopt them.

This makes it extremely difficult for those who believe in the principle to carry it into effect. Especially so, since many churches ignore the principle and follow the fashions fixed by persons none of whom are Christians and do not claim to be, but are in the business simply for pecuniary interests or personal profits—the money in it. The case would not be so difficult if all churches saw it in the same light.

This involves the question

of right, or which church or churches is right in its view of the case. And so with every principle taught in the Gospel until all accept all those principles and plan methods to carry them out there will be division. Will this ever be? Hardly. So then, when it comes to the right or the wrong in the case it is not what the churches believe and teach that settles the case but what the scriptures teach—what Jesus taught; for we shall not be judged by what the church believes and teaches but by what Jesus taught; for said he, “the words that I have spoken shall judge men in the last day”.

With this foundation we now now consider which is the right church? For an answer, if we say, “the one that follows the Bible,” no one likely would object. But when we say, “follow it in all things” we raise the question of seeing it alike or of believing it alike, as if our seeing or believing would alter the case. All, no doubt would say we follow it as we see it or believe it. But that doesn’t get us any where. It is not what we believe, unless it is what the Bible teaches, and Christ would have us believe. And here again we may raise the question of presumption, who will venture to say, “My

church follows the Bible in all things and believes all things Christ would have us believe.”

By inference then, we say no church will make such claim. Where then, shall we look for the right church? Right, ordinarily is supposed to be absolute. that is if a thing is right, it has no element of wrong in it. But in this instance, it must be accepted relatively, that is right yet having some element of wrong, not intentionally, but ignorantly. So then, a church may not be absolutely right but relatively so, just as an individual may not be absolutely perfect but relatively so. The church is no better than the individuals of which it is composed.

With this in mind, we need not inquire which church is absolutely right, but which church is most nearly right? Which follows the Bible most closely? Which believes most nearly as Christ would have it believe? “To the law law and to the testimony. If they speak not according to this word, there is no light in them.” This word says, “without faith it is impossible to please him”, and “faith without works is dead.” What does your church say? This word says, “God now commands all men everywhere to repent”. What does your church say?

BIBLE MONITOR

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Ord L. Strayer, Vienna, Virginia, Associate Editor.



Jesus said, "He that believeth and is baptized shall be saved". Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins", and "John did preach the baptism of repentance for the remission of sins". What does your church say? Jesus said, "baptize unto the name of the Father, and of the Son, and of the Holy Spirit. What does your church say? Jesus and the apostles at the Lord's supper, observed the ordinance of footwashing and took the

communion all together. How does your church do. Does it follow Jesus here? Of these Jesus said, "happy are ye if ye do them". What does your church say?

This word says, "Greet one another with a holy kiss", and "Is any sick let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord". Does your church do these? Paul said, "Be not conformed to this world". Peter said, "As obedient children not fashioning yourselves according to your former lust in your ignorance" What does your church say?

In the right church they do not have law suits. Paul said, "If you go to law one with another ye do wrong." Does your church have law suits? Jesus said, "When ye pray, say our Father which art in Heaven." Does your church use this prayer?

In the right church which Christ built and called it "my church," there were no hireling pastors. Does your church hire ministers?

The right church advocated peace and opposed war, and its members did not fight or learn the arts of war. How does your church stand on war and retaliation?

In the right church the sisters covered their heads in

time of praying or prophesying. Do the sisters in your church do likewise? The right church had no woman preachers in it. Does your church have women preachers? In the right church, "sanctification, righteousness and holiness were cardinal doctrines. Are these held as doctrines in your church?

In the right church the modern "altar service" way of salvation was never used. Does your church use the altar service method?

In the right church they baptized for the remission of sins. Does your church do likewise?

Which, then, is the right church, and how are we to know it?

Is this editorial too lengthy? Then tell us in a brief way which is the right church.

HE CARETH FOR YOU

The lady was fashionably dressed. She was a woman of the world. Her life was made up of parties, beauty parlor appointments, club and society attendances, and all of the mad rush and swirl of modern society entertainments. The man was a worker in the church. He attended his services regularly and had every opportunity to improve his spiritual life. He was not an

exceptional man and was constantly forced to fight the ailments that body and soul are heir to. He was well acquainted with the lady beside whom he sat on the conveyance which was taking them both towards the big city. Both the lady and the man had been compelled to fight hardship. The lady's husband was a ne'er-do-well, lazy, inefficient a living example of what a man should not be. As a consequence, the burden of finding a living for the family, which included three children, rested upon the wife's shoulders. Because she was forced to let the children at home with a careless nurse, the youngest child was made physically helpless by malnutrition and spent years in a special institution treating such cases. The girls, growing up under none too good influence, were a source of concern to their mother.

Financial worries, balancing the family budget, tending to the housework, cooking, cleaning and the many other things the housewife may be called upon to do had tried her patience to the utmost. The man had a loving, faithful, efficient companion in his home to care for the home and the children in the home. He had a position which afforded moderate comforts and the in-

come therefrom was stretched to the utmost by economy and planning in the home. The entire family was blessed with reasonable health, and yet as he discussed his position in life there appeared a note of complaint and an expression of wonderment that the woman could take her trials so lightly. "Oh, I get so much comfort out of the text, 'Casting all your cares upon Him, for He careth for you'." It struck the man like a thunderbolt. Here was one whom he thought inferior, who showed more real strength in time of trouble than he had shown in thankfulness for his blessings. A powerful lesson had been administered by this worldly woman to this man who should have known better.

And so it goes. The men and women who have most to be thankful for show the least thankfulness. We who are blessed beyond all people forget utterly Him who blesses so lavishly. Too many of us seek to unload our cares upon Jesus when our hearts and minds are not attuned to His and we have no right to lay hold upon His promises. The lady in our illustration seemed to care little about any part of the Christian religion except the possibility that she might unload her cares. Too many of us who are trying

earnestly to follow the principles of Christ forget that we have been offered the opportunity to unload our cares upon Him and we stagger about under the load attempting to go on in our own strength. Why should we worry in the face of these promises? "Consider the ravens, they sow not nor gather in barns, and yet your Heavenly Father feedeth them." "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If God, then, so clothes the grass which today is and tomorrow is cast into the oven, how much more will He clothe you, oh ye of little faith." "Are ye not worth more than many sparrows?" "Let not your heart be troubled, ye believe in God, believe also in Me."

These and many other promises are for the benefit of the followers of God's word. We have also the testimony of the Old Testament writer, "I have been young, now I am old; yet I have not seen the righteous forsaken or his seed begging bread." Since, therefore, we have set before us so great a cloud of witnesses, these great and precious promises, let us run with joy the

race that is set before us, looking unto Jesus as the author and finisher of our faith. Let us lay hold upon all of His gracious promises, cheap because they are obtained without money, dear because they were made available through the suffering and death of our Lord and Saviour, Jesus Christ, in faith believing and casting all our cares upon Him, for He careth for us.

O. L. S.

NON-CONFORMITY TO THE WORLD

Chapter V.

The doctrine of our text, fully exemplified in Christian life and character, forbids identity with worldly organizations.

Do not judge this proposition rashly before you have examined it. See these two parallel lines! I can extend both as far as susceptible, without making then antagonistic, because they are alike, and when brought together, they fit up all the way, and so form at last only one line. So, if there is any institution in the world just like the church of Christ, the pattern of which is exhibited in his last will and testament, I as a professed Christian can consistently give it the right hand of fellowship, bid it God speed and pledge my fidelity

to the support of its most sacred interests. I care not where located, under what circumstances it sprang into existence, or by what name men may choose to call it, "Odd Fellowship," "Free Masonry," "The Grange," or by any of the multitudinous names of religious sectarianism. If it is composed of like material, possesses like qualifications, like principles, life and character; contending for the "faith, once delivered to the saints," and keeping the "ordinances as they were delivered;" moulded in the same mould, and satisfied with nothing more or less than entire submission to the will of God in Christ; when compared with the New Testament church, it will agree with all its parts, and consequently must be a part of the same; for "things that are equal to each other, are equal to the same thing." They are not only similar, but the same; one, not by virtue of a compromise of principle, or by a bargain "to agree to disagree" as sectarian creeds propose a **union** with each other, but **one** by virtue of intrinsic likeness of character. High churchism, or high sectarianism, has no place in the vocabulary of Jesus. Christ says. "He that is not against us is on our part, Mark 9: 40; hence, "Of a truth I perceive,"

with the Apostle Peter, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted with him." Acts 19: 34-35.

But here are two lines which are not parallel and when brought in contact, antagonize, so that the one cannot be extended without interference with the other. So, no man can be faithful at the same time to any two institutions, which are contrary in any one of their essential principles or features of existence, whatever assurance their adherents may offer for membership to the contrary. If I am faithful to any institution in the world which has one feature contrary to any essential principle of Christianity, I cannot, at the same time, be faithful to the church, for if faithful to the church, I cannot be faithful to it. Wherein they antagonize I cannot be faithful to both. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. He cannot serve God and Mammon." Matt. 6: 24. If one, then, has pledged his fidelity by a solemn obligation, to any two institutions which antagonize in any one point of their essential being, nothing is more utterly impossible than

that he must be a perjured man, and if he has "done it ignorantly in unbelief" the sooner he repents of his wrong, takes the right side and obtains forgiveness, the better for him.

A Christian's baptism is his *sacramentum*, his oath of allegiance to Christ's government. By that he publicly renounces Satan and his pernicious ways, the sinful pleasures of this world, and covenants with God in Christ Jesus to be faithful unto death. His fidelity is solemnly plighted to Christ, not merely as the High Priest on whom he relies, but the Prophet whom he must hear and the King whom he has engaged to obey. Christ is now his ing and law-giver.

We wish just here then to note one instance in which the **imperative** authority of Christ and the very first demands of nearly all worldly institutions come in direct antagonism. Christ says: "Ye have heard that it hath been said by them of old times, thou shalt not forswear thyself, but shalt perform unto the Lord thy oaths;" that is, thou shalt not perjure thyself. Notice he is not talking about blasphemies, but about oaths of confirmation, which "to men is the end of all strife." Heb. 6: 16, "But I say unto you, Swear not at all" (does this mean that we

can take oaths sometimes?) "neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 33-37. The Apostle James reiterates the same charge in a most emphatic manner: "But above all things, my brethren, swear not," etc. Jas. 5: 12. Can anything be plainer? Surely a good man's word is as reliable as his oath, and I am glad the United States and other governments so regard the statements of "the Brethren;" and a bad man will swear a falsehood. Such, then, is a plain and imperative command of the Christian's Legislator and Judge. Is a follower of Christ, then, at liberty to take an oath under any circumstances whatever? But what do these worldly institutions ask of Christ's professed subjects as a condition of membership in their various organizations? Do they not exact oaths of initiation? And in doing so, do they not thus in the very introductory step, ask them to disobey their sovereign Law-giver who forbids

them to swear at all

I know that if half of what has been published in book and tract form and scattered over the world during the last twenty and thirty years, respecting the various secret societies (and which such societies have never publicly contradicted), which has been confirmed by the united and unimpeached testimony of many witnesses, be true, that some of these worldly institutions, not only impose, on applicants for membership, oaths, but in administering these oaths, make them invoke upon themselves, as a penalty, in case of their violation, the perpetration of the most horrid crimes, that ever shocked the human heart to conceive, or ever skulked in the darkness of midnight from the open day penalties of civil justice. Perhaps I have said enough here to some day criminate me in the counsels of darkness and cost me my life, as has others, in the absence of public justice, which, should it occur may be equally mysterious to my family and friends, but I have said what I have, in the fear, not of "them that kill the body" and are unable to do more, but of "Him who is able to destroy both body and soul in hell;" Matt. 10: 28, who searches the heart and tries the reins of the children

of men, and will one day bring into judgment the thoughts, purposes and actions of all who hear me, or may read this humble discourse.

But it is claimed that many of these are benevolent institutions; but what kind of benevolence? It is the hired benefaction of the publican and sinner who says: "I'll take care of your family if you'll take care of mine." "I'll swear to be faithful to you, if you'll swear to be faithful to me." I've had a little experience in this kind of benevolence. Once in my neighborhood, when we were making up something for a very poor widow and her fatherless children, understanding that her husband had been a member of a certain order, I approached one of the officials on the subject and said to him: "I understand that this woman's husband was a member of your fraternity." "So he was," he said. "I thought you were under obligations," I said, "to take care of the families of your members when in distress? Why don't you make some provisions for her and her children?" "Oh," he said, "her husband was an unworthy member." "What," I asked, "made him unworthy?" "He didn't pay up his quarterage for the last year or so," he replied. Now

I had it. Poor man! In his more prosperous days he had paid his money regularly into their treasury and this was taken from his hard earnings for his family, but he became unfortunate, and not being able to spare his quarterage from his daily necessities, he became an unworthy member, in which condition he died, and left his poor wife a widow and his poor children orphans, and this wonderfully benevolent institution now could not afford to help his distressed family, because the father and husband was too poor to pay his quarterage. Such is the liberality of worldly institutions. It is sordid, selfish and partial. Even agricultural, mercantile and mechanical leagues look to their respective interests against the rest. Is such the benevolence of the Gospel which knows no farmer, no merchant, no mechanic, no race, no color, no country, which knows "no man after the flesh," and "respects no man's person," but knows man in his broadest sense as a brother, to love him, to assist him, to "rejoice with them that do rejoice and weep with them that weep;" to "do good unto all men and especially unto them that be of the household of faith?"

Benevolent institutions!

Think of it! Can benevo-

lence be hired, fettered?—put under compulsion? What? Benevolence a positive, free and voluntary principle of Christian virtue, be harnessed, hoodwinked?—led about with a cable-tow around its neck?—with a sharp-pointed steel to its naked breast?—enslaved with horrid, iron-clad oaths? Oh! earth! well may you shrink from such a scene under the sable curtains of night; and Oh! the heavens! well may your blushing light refuse to behold the prostitution of so fair a name!

We have nothing to say against our friends out of the church doing all they can, consistently, to promote benevolence, temperance, peace and such things. To the extent that they avail themselves of these graces and virtues, they benefit themselves and others, hence, we by no means forbid them, but we mean this: The church of Christ is emphatically a benevolent institution, a temperance organization and a peace society, insomuch that the church that fails to teach and preach and practice these things, has, to that extent, become an apostate body and ceases to be a church of Christ, So that there is no good reason for a Christian to belong to any worldly society whatever, not even an insurance company, for

Christ's church is a mutual insurance company, not by virtue of contract, but by virtue of the holy bond of brotherhood and Christian affection. "Ah, but", says one, "necessity forces me to such a course, to provide against contingencies which may arise from misfortune and distress. If I should die and leave my wife a poor widow, and my little children orphans, who would be a father to the fatherless and a husband to the widow? Who would feed the hungry and clothe the naked? If they had to depend upon the church, they might starve to death.

Well, beloved, this is "little faith" indeed, and if such conceptions be true, they show conclusively the apostate state of the churches. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17, as much as to say, the love of God can't dwell in him. Godliness has "the promise of life that now is, and that which is to come." Laying aside the extravagance of fashion and pride, and "providing things honest", Christians may not only "walk honestly toward them that are without", but have something

in store for the needy.

Again, suppose certain principles adopted by worldly institutions, do to some extent harmonize with the temperance and benevolence of Christianity, shall the church fellowship them with all their wrong, because they have adopted some of her beautiful peculiarities? If the lion becomes tamed and a little lamb-like, is it therefore prudent for the lambs to take up their abode with lions?

Again, is it the part of discretion from a stand-point of Christian economy? Can we most effectually promote the important end of our Christian mission, by increasing our institutional relations? Observation and experience both teach us in all the relations of life, that success in any undertaking depends much upon oneness of purpose and concentration of effort. The man who undertakes everything, never accomplishes anything. The farmer who has a hundred acres, don't want that divided all over the country. The merchant with an ordinary stock of goods could not expect to succeed if he had them scattered over half a dozen houses in town. The mechanic don't want his tools scattered over a number of workshops, but wants them together where he can use

them when needed. So a Christian has only one person's time and talents and means and influence and energies at best, when all are consecrated to the demands of Christ. Is it therefore reasonable that he can be successful in the career of a useful and devoted Christian life, by dividing himself with worldly institutions, by robbing Christianity of her intrinsic worth, and bestowing her laurels upon institutions of the world?

B. F. Masterson

**"I AM COME THAT THEY
MAY HAVE LIFE."**

The early Christians made everything of the resurrection of Jesus, or Easter Day, as we term that early springtime holiday. To them it made their beloved Master, the Lord of the dead and the living. It took away the darkness from the tomb and made of it the gateway to life. To-day it is our privilege to make as much of Easter Day as those Christians did, giving that largeness and broadness to life, for the resurrection really teaches us that we have a living Savior sitting on the right hand of God.

Faith in the resurrection of Jesus dispels the dark and dreadful horror that overhangs everyone's path in this world. We look to the east

for the rising of the sun, to springtime for the awakening of the buds, blossoms and all forces of nature, but we look to the Easter time for a reminder of our risen Savior. The Easter message of today is the same as years ago, "Let us too, arise from all that is symbolic of darkness—and walk in the New life to which our Savior ever invites us". The brightest morning that dawned upon a darkened and death-stricken world, was that morning when Mary and the other woman ran with wonder and joy from the garden of Joseph unto Jerusalem to tell the disciples that the tomb was empty and their Lord was arisen. Yet the day that might have been filled with rejoicing was one of doubt confusion and anxiety for the disciples refused to believe the message brought to them by the excited, trembling women. The glorious resurrection surpassed the utmost reach of their faith. But when these disciples fully awakened to the truth that Christ was risen, they could not wait to carry the joyful tidings to others.

Today all of us who believe on Christ know that we shall rise again and share with Him in His victory over death and the grave. When we think of all things that come to every

bewildering soul, by the resurrection of Christ from the dead, we can realize how much reason we have to share the joy which these early disciples experienced when they saw the risen Lord.

The first words which Jesus spoke after His resurrection were words for the sorrowing world to hear, "Why weep-est thou"? "Whom seekest thou"? And the first word He spoke unto His disciples when He stood before them, was, "Peace". He had passed through the awful sufferings of His death and had come back with no imprints of sorrow upon his face, speaking for "Peace".

This blessed word spoken by Christ so soon after His resurrection is as good for us today as it was for those early disciples so many hundreds of years ago. Jesus' first appearance on earth was announced by the angles' voices singing about "peace" and after His resurrection He came back from the grasp of death bringing again to a sorrowing, weary world the blessings of peace. This peace is for all troubled, heavilyladen souls who believe and who shall enter into rest, for the blood of the cross takes away the stain of sin from the penitent soul. Peace is for the restless, dissatisfied, doubting

soul for Jesus came to seek and to save the lost. Peace is to all whom the message of the Gospel is given, for the risen Lord lives in His truth, and He comes to breathe the blessing of His own Divine and abiding peace upon all who heed His word. Yes, the Easter message is the same today as it was in years gone by, for when Christ arose we know that He had traveled through the valley and returned to us that the way is safe for all who follow Him.

The need of the hour is to make the resurrection not simply a historical fact accepted by the intellect, but a real truth in the heart and conscience, manifest in a life surrender to the dominion of a risen Lord, and a life spent in the fellowship of a living Friend. The message of Easter also stands for everlasting life. "I am come that the might have life." Over and over again Jesus promised life, everlasting life, eternal life. The proof we have that He will keep His promise is—**THE RISEN** Christ. Does not our Easter message then bring unto a sure hope—a glad day? And best of all about this new life is that we too shall be with the Father.

Easter also brings the message of a promised reunion with our loved ones, and clos-

ing we can add that the Easter message of today, as of yesterday, makes it possible for us to live in a land where there shall be no night, no night for rest, for none will ever be weary, no night of watching, for none will be sick, no night of terror, for there will be none to molest or to make afraid. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord.

Selected by Junias Spurgeon, R. F. D. No. 2, Wenatchee, Washington.

"WHEN SHALL THESE THINGS BE?"

By Grant Mahan.

When Jesus went out from the temple his disciples called his attention to the buildings of the temple. And it was then that he told them there would not be left of those buildings one stone upon another that should not be thrown down. This saying of Jesus aroused the curiosity of his followers and they wanted to know when these things should be, and what would be the sign of His coming and of the end of the world.

The question was a double one, though the disciples thought the coming of the Savior and the end of the world would be at the same time. And the answer given by Jesus to both questions, so given that so far no man has been able to tell just what part refers to one of the events and what part to the other. Yet some of His words clearly refer to the destruction of Jerusalem which He saw coming before all of that generation of the Jews should have passed away.

A glance at the time preceding the coming of Christ into the world and at some of the events will help us to see more clearly the condition and aspirations of the Jews. The Maccabean period of Jewish history dates from the religious revolt in Judea against Antiochus epiphanes, which was begun in B. C. 168, and was led by Judas Maccabeus.

The war-cry of Mattathias, "Zeal for the Law", summoned the Jew to take their stand with him against the Syrians. The movement was so successful that in three years the temple at Jerusalem was rededicated. The struggle continued until 142 B. C., when Judea gained political independence. This state of religious freedom and political independence lasted from 142 B.

C. to 63 B. C.

The main cause of the revolt against Syria was that Antiochus had plans in Egypt and went there to carry them out, but was ordered to leave by the Romans, and had to go. He resolved to make the Jews the victim of his revenge, and so after pretending to be friendly he went to Jerusalem, his general attacked the Jews on the Sabbath when they were unprepared, and began a merciless slaughter. "The temple was dismantled and laid waste, and, that his revenues might be increased, women and children were sold into slavery. The walls of the city were pulled down, and many houses looted and set on fire * * * But the deepest insults of this awful time were worked out upon the temple mount. In December, 166 B. C., a pagan altar was built upon the site of the great altar of burnt offering, and dedicated to the Olympian Zeus. Soldiers and harlots reveled in the temple courts, and into them swine were driven and sacrificed and their polluting blood sprinkled upon the most holy places. The people were compelled to take part in these heathen sacrifices.

Antiochus was determined to get rid of the Jewish "superstition" and planned accord-

ingly. The Jewish Sabbath was to be no longer recognized, they were to offer no more sacrifices to Jehovah, and there was to be no more circumcision. Besides this, the Jews were to follow heathen practices, and any one of them found with a copy of the Law of Moses was to be put to death. Every copy of the law which they could find, the soldiers restored. The Jews were to conform to heathen practices or be killed. Many of them left the country, fleeing to Egypt; others hid wherever they could.

Under such conditions it would have been strange if they had not responded to the cry, "Zeal for the Law", and have fought to the limit of their endurance to get rid of the oppressor. All would have gone well with them if they had been faithful to God and to one another. But jealousies arose, and fighting followed; others were invited in to help one party or the other. The story is most interesting, but too long to repeat here. It is well worth reading and studying.

Finally, in 63 B. C., when Pompey was at Damascus, three parties of Jews sent representatives to see him—the Sadducees, the Pharisees, and the people. All wanted him to settle the difficulty,

each in favor of the party they represented. Omitting much of the story, Pompey went to Palestine and fought against those who opposed Roman interference. Of course in time he conquered. And that was the beginning of the Roman domination to which the Jews so strongly objected in the time of Christ, and one of the causes why they were so anxious for a Messiah to come and drive out the Romans and set the Jews up as independent and conquering.

There were many insurrections. They were kept up until the oppressions of Albinus and then of Florus made the people desperate, and they revolted. And this was the beginning of that war which ended in the destruction of the Jewish nation and their temple. Jesus foresaw the terrible times ahead for the Jews in this war, and he pictured them vividly to his disciples as he was there on Olivet.

But this warning which he gave was heeded by the Christians, for all tradition says that about 65 A. D., when there was opportunity, they left Jerusalem, crossed the Jordan and settled at Pella. The war followed, and it was as terrible as it was pictured by the Master a generation before it came.

It seems that the figures given by Josephus are exaggerated, for it hardly seems possible that such a vast number could have been slaughtered. The figure has been placed at more than a million three hundred thousand. About a hundred thousand were sold into slavery. There were so many for sale that the price fell so low that it did not pay to sell them; which no doubt is one of the reasons why not more of them were sold in that way.

And so the first part of the prophecy came true as He had said. John seems to have been the only one of the Twelve who lived to see or to learn of the destruction of the city, the nation, the temple, to whose worship they clung so desperately.

The second part, referring to Christ's second coming remains to be considered.

* * * * *

OBITUARY.

Edward C. Bumgardner

Edward Charles Bumgardner, infant son of Mr. and Mrs. Fern Bumgardner, was born August 22, 1931, died February 10, 1932, aged 5 months, 18 days. Died at the

home of his grandparents, Brother and Sister Charles Bowers. Funeral services by Rev. H. H. Hartman of the Reformed Church, assisted by Elder T. C. Ecker. Services and interment at the Christ Reformed Church.

M. Ella Ecker,
Taneytown, Md.

Daniel F. Schildt.

Daniel Franklin Schildt, darling baby boy of Brother Edgar F. and Sister Ada C. Schildt, was born March 1st, 1930, died at his home January 9th, 1932. Aged 1 year, 10 months, 8 days. Besides his parents he is survived by two brothers and two sisters: Ralph E. Paul K., Pauline C. and Esther V. Also by his grandparents, Brother and Sister Harry F. Schildt and Brother and Sister Wm. H. Bowers.

While very young, yet he could carry the tune "Christ-ian Let Your Light Shine".

Funeral services were conducted at the Walnut Grove, Dunkard Brethren Church by Elders J. L. Myers and T. C. Ecker, interment in the Piney Creek Church of the Brthren cemetery.

M. Ella Ecker,
Taneytown, Md.

In sad but loving remembrance of our darling little

Daniel who departed this life
January 9, 1932.

Little Danitl thou has left us
Never to return again,
Ne'er to join our family circle,
Ne'er to unite the broken
chain.

Never will that sweet, clear
voice,
In so sweet and clear a tone,
Sing how Christians in this
old world
Ought to let **their lights**
be shown.

Oh, the vacant little play spots
Thou didst love while with
us here
And your missing chair at our
table
This, our hearts with sor-
row fill.

Oh, we miss you little Daniel;
Yes, we miss what you need-
ed; (care)
Oh, we miss you every mo-
ment,
In and out, and everywhere.

We shall ne'er, no ne'er for-
get you,
Though our days be many
or few,
Long as memory rightly
serves us,
We will always think of you.

Think of all your ways so
loving,

Of your eyes so bright and
blue,
Of your innocent little coun-
tenance
In the things **you** loved to
do.

You will no more join our
number
As life's pilgrimage we
tread,
You will no more wake from
slumber
As you did from your little
bed.

Daniel, thou wast kind and
loving,
Fairer than the flowers that
bloom;
Oh, how hard it was to have
you
Laid beneath the silent
tomb.

And we often sit and wonder
Why these precious jewels
God takes;
Why in such a sudden moment
He did all our poor hearts
break.

Then we hear the Savior
saying,
"Little children come to
me",
This old world has grown so
wicked,
Hardly fit for them to be.

Yes, the Savior has prepared
mansions

And he surely wants them
filled,
And if grown folks wont
accept them,
Certainly little children will.

And the Savior is commanding
We must all like children
be,
Humble, kind and so forgiving
Or we'll **never Heaven** see.

God's work may ne'er be
ended,
And he never works in vain,
He will have heirs to those
mansions
Thou He makes tears foll
like rain.

But we truly loved little
Daniel,
Loved to see him in our
home,
As he played among the
children.
Not one bit of strife he
shown.

Oh! his little smile was so
fair
And his lips and eyes so
bright,
And his loving cradle care
Was, with us, a **dear delight**.

Dearest Daniel, thou has left
us;
Here thy loss we deeply feel,
But 'tis God that has bereft
us,
He can all our sorrows heal.

But we hope again to meet
thee,
When the days of life are
fled,
Then in Heaven with joy to
greet thee,
Where no farewell tears
are shed.
Farewell, Daniel, we will
never
See your little face again,
But in that Celestial center
We will strive to meet
again.

—Composed by his parents,
Edgar F. and Ada C. Schildt.

* * * * *
* **NEWS ITEMS.** *
* * * * *

Concerning Our Conference.

By the request of the Moderator, I am writing these few lines that our people may know where the Annual Conference of 1932 will be held.

We have decided to return to Ludlow Falls again, if the Lord wills.

And trusting we may all look forward for a pleasant meeting, and for which we all should pray for the success and uplift of the church.

T. E. Ecker,
Taneytown, Md.

Dallastown, Pa.
We, the Lower York County

Dunkard Brthren met in Council January 4, 1931, 12:39 p. m., with our Elder J. L. Myers presiding, to dispose of our work concerning the church at this place. The meeting was opened by Elder J. L. Myers with a song and read a Scripture and led in prayer, and then proceeding with our business.

We elected our Sunday School officers, resulting for Superintendent, John G. Ness; Assistant Superintendent, Daniel K. Marks; Secretary, Norman Keeny, and Treasurer, Paul E. Godfrey.

Elders Jacob A. Miller and Thos. C. Ecker were called in to hold an election for a minister, which resulted in calling Brother Jos. H. Myers to the ministry, which put us without a Deacon, and the voice of the church was taken to elect two deacons, which resulted in calling Brother Daniel K. Marks and John G. Ness to the Deacon's office, who have all been with their wives duly installed in these offices. After which were words of encouragement given to these Brethren and Sisters concerning the duties that were enjoined upon them by the church in this calling. A fine Christian Spirit existed in our Council. Also Brother Harry Smith had been with us.

Charles H. Ness.

Dallastown, Pa.

We, the Lower York County Dunkard Brethren, have lost one of our dear faithful Sisters in death, Sister Anna Ness, beloved wife of the late Peter F. Ness, who preceded her in death not quite one year ago.

She was born October 18, 1878, died December 23rd, 1931, aged 61 years, 2 months and 5 days, and is survived by one daughter and five grandchildren.

Elders J. L. Myers and Thomas C. Eckert conducted the funeral services, and took for a text Revelation 14:12-13.

Her funeral was largely attended and he was buried on Sunday, December 27, in the cemetery adjoining the Lower York County Dunkard Brethren Church.

She selected her text before her physical condition broke down about twelve years ago and suffered considerable.

She joined with the Dunkard Brethren about 3 years ago and felt happy those later years of her life and lived faithful to her church and her God.

She lay unconscious to the world about 75 hours before she passed away. She took her bed and was stricken.

Charles H. Ness.

Waynesboro, Pa. R. 2.

We, the Waynesboro Congregation, met in our regular Quarterly Council December 26th, 1931.

All business was transacted for the closing of the year.

Many new items were taken care of concerning the building of our church on the corner of Ridge Avenue and Third Street.

Since last writing, we have received one new member by baptism, but am sorry to announce the death of one of our dearly beloved sisters.

On January 31st, we were very much pleased to have Brother Arthur Rive come and preach for us; also we favored on February 7th with another sermon by Bro. Ray Shank from Mechanicsburg.

With such favorable weather we have gotten along nicely with our building of the new church. We will have the date of dedication announced later.

A. Mae Tharp.

Mountain View Church.
Grand Valley, Colo.

The quarterly council of the Mountain View Dunkard Brethren Church, met at Brother James West's home, Dec. 23, 1931. Our Elder J. E. Bryant was present and opened the service by reading Timothy 4th chapter, and commented

in the same. Owing to some sickness amongst the members quite a few of our members were not present. Bro. James West was appointed clerk of the meeting, as our church clerk was sick and unable to be present. Eld. E. J. Bryant was retained as Elder for another year. Bro. Henry Weaver was retained as clerk for another year. His report for the year 1931, was sent in and was accepted. The report showed that the church was out of debt.

The writer was chosen as church correspondent. The same Brethren were retained as Superintendent, and assistant. Bro Joseph Grissel was Superintendent in 1931 and Bro. West assistant. This year Bro West is Superintendent, and Bro Grissel assistant. We have had a very good Sunday School all the year and we hope it will still grow in interest and be a blessing to the community. The writer was selected as Sunday School Secretary and Treasurer.

We are glad to have a minister who is also a good singer. Our song service is always lead out in good style.

Our small congregation has been fairly successful during the past year in a noticeable way; and Spiritual growth is also noticeable. One dear sister was baptized and others

seem interested in the good work of the church. I would like to say to the readers of the Bible Monitor that we have a very fine healthy location to live in and also, a good farming district. The very best of fruit is raised in Grand Valley. Should any of our brethren or sisters think of changing locations, we would invite you to come and see Grand Valley, Colorado.

--D. M. Click.

PURE RELIGION.

L. I. Moss.

In James 1:27, we have "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world". There must have been some cause for the apostle speaking as he did. And I think there is a cause why this same text should be applied now. Let us notice, first, what is in the text. "Pure religion". This would suggest there is an impure religion. Which do we want? I am sure we all want the pure. Well, if we want the pure, we must do the things which characterize pure religion. This text says visit the fatherless in their affliction. I wonder if we as Christian people are careful enough in visiting

those of this class? They need our encouragement and many times they need temporal help. Does the church today help as they should? Oh, how the poor fatherless children in need ought to touch our sympathy! The text further states: "in their affliction". The fatherless, without a home, in hospitals, and among those who know not God, suffering the pain of body and the discouragement which comes to those who are fatherless. Brethren, let us take notice of the fatherless in their affliction. Fathers, who knows but what the day may come when your boy or girl may be fatherless and in sore affliction?

Then, this text also speaks in the same tone of the "widow in her affliction". Do we visit and encourage, yea, and help in a temporal way the poor widow whose fatherless child is in severe affliction? Prayer for the needy is good, but for the poor fatherless children, suffering, and the widow homeless, it takes more than praying to relieve the hunger and need. Dear readers, may there be such at our doors?

Well, from this verse we might write two separate articles, but we will make it all in one. The last part of the verse is separate from the first: "and keep himself un-

spotted from the world". "Pure religion"! What a broad field of thought in this last expression, and then how few people, even professing people, see the spots of the world? This is one place where we cannot spiritualize. It means a literal distinction between Christians and the world. Yes, in conversation, in habits, in places we go, in possessing; yes, I believe the safest thing for the Christian is to try and see how much different they can be from the world. But it seems like there are so many in the church who want to keep so close to the world, and when they try to keep so close some get little spots; soon they get larger spots, and soon you can hardly distinguish between a church member and the world in conversation, habits or in looks either. Brethren, let us all take a look at ourselves and see if we are keeping ourselves unspotted from the world. Sisters, look at yourselves and see if you are entirely unspotted from the world as you should be, or do you still want to crimp your hair? Do you want a little powder? Or some ruffles or lace, or short sleeves, or low necks? Or do you want the turban? Or do you like the band concert or the modern entertainments? Pure religion

is to keep one's self unspotted from the world.

The individual should have enough power by the help of God to keep themselves unspotted from the world, but if you fail, don't think hard if the church points out your spots and asks you to brush the spots off, and while the spots are small it will not take as much brushing to get them off as when they get large and thick.

—McClave, Colo.

CHURCH BEATITUDES.

Blessed are those who rise early on Sunday mornings, for they shall be on time.

Blessed are the men who accompany their wives to church, for they shall save them from the suspicion of being widows.

Blessed are the singers in the sanctuary, who can and will sing, for they shall never be sent to Sing-Sing.

Blessed are those who covet not the back seats but go forward to hear the Word of God. Verily I say unto you, they shall have their reward.

Blessed are the men and women who withhold not their hands from the weekly offerings, but giveth as the Lord has prospered them, surely they shall have enough and to spare.

Blessed is he who walketh not in the council of the gossip, nor standeth in the way of the busybody, nor sitteth in the seat of the fault-finder, but whose delight is in the peace and prosperity of the church, his name shall be a continual praise in the sanctuary and his friends shall be called legion.

Blessed are they who do not waste time in dressing on Sunday morning, for they shall see the opening service.

Blessed are the pupils who are never late, for they cause their teacher to love them.

Blessed are the faithful and punctual Bible School teachers, for they cause the superintendent and officers to love them.

Blessed are they who visit
not on Sunday, nor encourage
visiting at service hours, for
they are always in the house
of the Lord.

Blessed are those who withhold not praise from young Christians, for they shall witness their growth in strength and efficiency.

—Selected by
Bessie N. Shumake,
Louisa, Va.

Man is a poor marksman. The definition of the Greek word "sin" is "missing the mark".

H. B. YODER, Clothier

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BIBLE MONITOR

VOL. X.

March 15, 1932

No. 6.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

APOLOGETIC

No doubt you discovered a number of typographical errors in the last issue of the Monitor, especially in spelling. We regret this very much. In the first place the printers were late in getting the proofs out. Then it so happened we had spent several sleepless nights with one of our little boys who was seriously ill with flu. To read proofs under conditions of this kind is a sleepy job, hence the errors. Then too, our haste in reading to hurry up the matter had its effect. For "at" P. 4, line three, from the bottom of column one read "ate". For "liewise" read "likewise". P. 5, column one, third line from top. For "oats" read "oaths", P. 8, column two, fifth line from the bottom. The same P. 9, column, one fifth line from the bottom. For "restored" read "destroyed". P. 16, column one, thirteenth line from the top.

A number of other errors will be found, but for the reasons stated we hope you will be sympathetic and we will try to prevent a recurrence. Your regrets are surely no greater than ours. Boy is much better now.

QUALIFICATIONS FOR CHURCH MEMBERSHIP

In our meditations upon the church which were under consideration in our last two issues our thoughts were centered upon "The Church", Visible and Invisible and "Which is the Right Church." We now come to consider the qualifications for church membership. This may aid us in reaching a conclusion on the other subjects.

Our purpose shall be to ascertain the conditions as were enjoined in the time of Christ and His apostles. If these can be ascertained it will at once disclose the qualifications demanded by the Right Church. Then we shall be in position

to make comparisons of the churches of today with the right church to see the similarity or the contrast of churches now with the right church.

First we should consider how churches originate, how they start. Here we shall discover that organizing churches into districts, synods, dioceses, and associations does not originate the church but the district, synod, diocese, association and it's doubtful if such districts, synods, dioceses, and associations existed in apostolic times. The only organization then was of local congregations. And even before any of these were organized, the conditions or qualifications for membership, were the same before organization and after, and vice versa. Organizing did not change the qualifications. With this in mind we can readily see that when John the Baptist baptized his first convert, the convert by that act became a member of the kingdom or the church as it after came to be known, and when Paul baptized Lydia, his first convert in Macedonia, she, by that act, became a member of the church, the right church. There was no other then.

Just so when Alexander Mack baptized the seven in the river Eder, they by that

act became members of the Brethren Church as it came to be known, and in this way all churches started. Applicants met the conditions imposed and thus became members of the church, sect, or society. Those conditions have not all been the same and are not now. Hence the multiplied number of churches.

Another fact worthy of note here is, in apostolic times only those who had been baptized were considered members of the church, or so considered themselves, and, at the same time, all who had been baptized, were members of the church and so considered themselves, unless they had been excommunicated.

Furthermore, the first converts, and the first church, the right church, composed of those converts, were baptized for the remission of sins, and had the promise of the baptism of the Holy Spirit, and none claimed this baptism until they were baptized with water. No such thing as one claiming to be saved to belong to church or to have received the Holy Spirit in apostolic times, who had not been baptized.

With this background we may now enquire what were the qualifications for membership in the First Christian Church that ever existed in

the world, and when we have found these, we may know what the qualifications are now for membership in the right church, and this in turn will afford opportunity to compare our church in this respect, with the right church. At the same time we should remember that while we may find perfect harmony in this respect, we may be wonderfully out of identity in other respects, and thus fall far short of measuring up to the standard of the right church.

John the Baptist, the forerunner of Christ, and the herald of the new dispensation, baptized the people and thus prepared the material of which the First Christian Church was composed and these were the qualifications: faith in Christ, (Acts 19:4) repentance; (Matt. 3:2, Acts 13:24) confession; (Matt. 3:6, 7) baptism for remission of sins; (Mar. 1:4; Lu. 3:3). These four conditions were absolutely demanded by John and no other so far as we know, and it is said (Lu. 1:77) that John gave them knowledge of salvation by the remission of their sins. Thus it will be seen that the conditions of remission of sins, salvation from sin, and membership in the church were identical or the same, and no one in John's day claimed to be

pardoned, saved, or to belong to church until the qualifications were met and complied with, and of this sort of material the first church, the right church, was composed, people who believed on Christ, repented of their sins, confessed their sins and were baptized for the remission of their sins. Now we are ready to compare our church with the right church as to qualifications for membership.

Of this sort of material Christ built this first church: (a) by ordaining preachers in it, (Mar. 13:14) (b) by assigning them work, (Matt. 10:5-7) (c) by giving them power, Matt. 10:1; (Mar. 3:15) and (d) by designating the territory of operation, (Matt. 10:5-7).

On this platform and after this pattern all the churches of apostolic times were organized. That they ever organized into districts, dioceses, associations, and conferences is very doubtful. Rather they seem to have been inclined to rally around certain men as leaders. We see this idea manifested in the church at Corinth, and later on to a greater degree, when the entire Christian world came to be divided into four groups under leaders called patriarchs; one at Jerusalem; one at Alexandria; one at Cor-

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stantinople and one at Rome.

After John was cast into prison the work was continued by Christ and the apostles but no other church seems to have been organized until the Christians became scattered by persecution and "went everywhere preaching the gospel." The qualifications for membership, however remained the same, as in the case of Peter on the First Pentecost when he had in a powerful sermon convinced them they had crucified by wicked hands, and put to death the Son of

God, being conscious of their guilt they enquired, "what must we do?" With this evidence they now believed He was the Christ, and this manifest confession of their guilt, Peter told them what else they must do, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." 3,000 accepted and complied with the conditions and in doing so, they were pardoned, saved, got remission of their sins, and thus became members of the church and so on throughout the apostolic age; they preached the plain gospel as "the power of God unto salvation" because "it pleased God by the foolishness of preaching to save them that believe," and when the people believed, repented, confessed and were baptized for the remission of sins they were saved and became members of the church. Remission, salvation and membership were conditioned on all of these to the exclusion of none. There was no promise of any of these blessings where any of these conditions were lacking. This should be very suggestive to us now. For Christ has not changed the conditions, the qualifications, and it is presumptuous and even hazardous for man now to change

them. God's way is safe, others' may not be. Let's take no risk.

TRUTH

The question confronts us often, "what is truth?" (John 1, 14:17) "And the word was made flesh and dwelt among us and we beheld his glory. The glory of the only begotten of the Father, full of grace and truth." "For the law was given by Moses but Grace and Truth came by Jesus Christ," (John 8:32) and ye shall know the truth and the truth shall make you free," (John 14:6) "Jesus saith unto him, I am the way, and the truth and the life; no man cometh to the Father, but by me." (John 17:17). "Sanctify them through thy truth thy word is truth." (John 17:37). "Pilate therefore said unto him, "art thou a king then? Jesus answered: "Thou sayest that I am a king." "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (Acts 26:25) "But he said I am not mad most noble Festus! But speak forth the words of truth and soberness." (Rom. 1:25) "Who changed the truth of God into a lie".

(Titus 1:2) "In hope of eternal life which God that cannot lie promised before the world began;" (Heb. 6:18) "That by two immutable things in which it was impossible for God to lie." New from the foregoing scriptures Christ was full of truth of God's word and grace and truth came to the world through Jesus Christ, and to know the truth was to know Jesus Christ, and Christ will make us free. Jesus said, "I am the truth and no one cometh to the Father but by me." Then he said His word was truth. Paul says that God cannot lie. So the full definition of truth is God. Now if we are the servants of God we cannot lie and we will do all the commandments of God so that we may please him. Or we are full of God, of Christ, which is the word and the Holy Ghost and we won't and cannot wilfully sin. Sin is of the devil and we cannot follow him and Christ at the same time. We must choose which one we will serve. May we all make the wise choice and follow him if it will cost our life.

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ADORNING THE DOCTRINE OF GOD.

L. W. B.

"Exhort servants to be obed-

ient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." (Titus 2:9-10).

In these two verses we have some exhortation given to servants regarding obedience and faithfulness in behavior to their masters. The writer feels there is a valuable lesson for each of us here. Inasmuch as this was given to servants, these under authority, it should be of especial interest to us who occupy the humble avenues of life. The thought of adorning the doctrine of God however should be of interest to all classes great or small.

Upon first thought one wonders how it is possible for us weak mortals to in any way beautify or make attractive the Doctrine of God. David tells us The law of the Lord is perfect (Ps. 19:7), so it would be impossible for anyone even the greatest and most learned to improve it, yet it can be adorned, beautified, dignified and embellished by the least of us.

This doctrine of God (his revealed will) has a special mission and purpose and although it is perfect, sharper than a two-edged sword and

the power of God unto salvation; without a being in which to operate it would not be profitable unto its author, neither could its true beauty and glory be manifest: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27). Created them for a purpose. He revealed his will (doctrine) to them and in being obedient to this will they glorified their maker and adorned his doctrine; brought out its beauty through use. So we find in every age God has revealed His will to men and men have adorned it by faithful obedience thereto; living his teachings in their daily lives and proving its beauty before the world. So we have record of men who feared God and lived consistent upright lives, were a credit to the profession they made and an honor and glory to their maker. Many of them are mentioned in the scriptures and are set forth as examples for us to pattern after in our day. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience", (Jas. 5:10). "That ye be not slothful, but followers of them who through faith and patience inherit the prom-

ises." (Heb. 6:12).

There is another thought here though. We also have record of many who were disobedient and were a disgrace to their maker and as a result were cut off and destroyed. These are given us as a warning lest we should do and suffer likewise.

In regard to adorning the doctrine of God, it is reasonable to conclude that this does not have reference to unbelievers, as they do not accept or put it into practice; so in our application of this we wish to bring it right down to the professor and believer.

When we accept the teachings of the Holy Scriptures and carry them out faithfully and consistently in our daily lives we experience the regenerating influence of the Holy Spirit, are made new creatures in Christ Jesus and become a living example of godliness, love, purity, meekness, justice, mercy, truth etc. therefore we are adorning the doctrine of God and are a credit to our profession. Thus we feel the abiding presence of God in us and manifest to the world the true beauty, dignity and glory of holiness.

On the other hand, should we accept these same teachings and profess to be followers thereof but fail to put them into practice in our

daily life, the light that is in us becomes darkness and we cannot exemplify before the world the beauties of the Christ life and thus we make a mockery of our religious life and are a disgrace to the profession we make.

We are told in (Rom. 12:1-2) that we should present our bodies a "living sacrifice" that we may "prove" the Will of God, that is we prove to the world there is a reality to the religion of Jesus Christ by living faithfully day by day the standard of life he taught.

So we can easily see it is one thing to make a profession of Christianity and another thing to live it, or put it into practice. It is one thing to accept the Doctrine of God and another to "adorn" or reveal its beauty through use.

It is one thing to make a profession of Christianity and another to be a "credit" to that profession. We can bring this lesson right home to each of us. We claim to be adherents to the Dunkard faith. It is one thing to profess to be a Dunkard and another to be a credit to that profession; a true example of it in life and practice.

We are all aware of the high standard of life of our ancestors in the faith. Now, are we a credit or a disgrace

to their faith. Our lives plainly reveal the answer.

Then again, it is one thing to be an elder in the church and another to dignify the office by filling it aright.

It is one thing to be a minister of the Gospel and another to be a credit to the ministry.

It is one thing to be a deacon and another to fill the office honorably, etc.

The life and practice of each of us will determine the matter.

There is a possibility that we might be a disgrace to the position we occupy in the church. All this is in keeping with our thought of adorning the doctrine of God.

If the Dunkard faith is the true Faith of the Gospel or Doctrine of God, and we believe it is, then to "adorn" the same we must become obedient thereto and live it faithfully day by day and shew forth to the world the beauty of the Christ life as saith the Scriptures. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

May each one of us in the Dunkard Brethren Church strive more earnestly to "practice" what we "profess" that the standard of our church may not fall short of the

teachings of the Gospel of our Lord and Savior Jesus Christ, to the end that our church may continue to be a soul saving institution and thereby honor and glorify our maker, God.

L. W. B.

MODERN TRICKERY

By J. F. Britton.

"Your iniquities have turned away these things, and your sins have with holden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men." (Jer. 5:25, 26).

Unfortunately, and to the discredit of our country, the very elements seem to vibrate with cries of depression, suppression and oppression. What is wrong? What is the cause of all this unrest, embarrassment and suffering?

The answer to these distressing questions are set forth in the Scripture at the beginning of this article. For, just as it was in Jeremiah's time, there were wicked and treacherous men who imposed their vile trickery upon the unsuspecting, so it is today; our country is completely monopolized and organized for profiteering for greed. Our Finan-

cial boards and political bodies are polluted with diplomatic trickery.

It is a lamentable shame that our social virtues, moral economics and even the hygienic care of our human bodies are punctured and contaminated with modern trickery. The Liquor Forces are spending large sums of money circulating their deceptive and spurious propaganda, with the view of breaking down and demolishing our Prohibition Laws to further their own iniquitous interests. The Tobacco Legions have virtually decoyed and snared a large percent of our people with their perverted and debasing business. Eternity alone can and will disclose the irreparable effects of fostering perverted appetites, at the expense and sacrifice of duties. Listen to the pitiful cries of little children for the necessities of life. No wonder Isaiah said, "wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" (Isa. 55:2).

Last, but not least, those wicked modern designers have corrupted much of our literature. Many of our magazines and other periodicals are polluted and desecrated with cigarette and cigar "ads" and obscene pictures of practically

nude women and girls, to the alarming extent, that there are few magazines or periodicals worthy to be put into the hands of our American youth to direct and inspire them to noble lives.

Hence, the burning question: Who is responsible for all this debasing profligacy? There is but one true answer: It is the fruit and irrefutable effect of "the lust of the flesh, and the lust of the eyes, and the pride of life." Therefore it stands to reason and is logical, that, lust of the flesh and eyes, a perverted appetite, pride and arrogancy are the Hydraheaded Monsters that have fastened their atrocious fangs in the life blood of this nation.

It should be noted with some degree of seriousness, that our text reads: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men." My, what a heart-rending picture of the modern churches. No wonder, Isaiah, looking through his prophetic eyes, wrote of the sad conditions of the modern churches: "From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither

mollified with ointment." (Isa. 1:6).

Through modern diplomatic trickery and strategy, our churches have been hoodwinked and desecrated with pageants, oyster suppers and dances, and those old sweet songs of Zion that were sung with the "Spirit and the understanding" which brought forth tears of joy from the eyes of the congregation, have been displaced with ragtime and jazz; and the sermons that were heralded from the pulpit by Spirit-filled preachers, called by God, whose hearts were afire with the Holy Ghost; and whose messages were delivered in the demonstration and power of the Spirit of God, and moved men and women to repentance and reformation of life, have been discontinued at the expense and sacrifice of Godliness, Holiness and Spirituality. Alas, Alas, and Oh, how sad, that through trickery and false teaching by the modern "P. H. D.'s" our churches have been so badly incapacitated, that they are hardly able to point the fore-finger upward and cry aloud, "Behold the Lamb of God, that taketh away the sin of the world."

"Is there no balm in Gilead; is there no physician there?" (Jer. 8:22) Yes, there is a Balm and a Physician for all

sin-sick Souls who are willing to separate themselves from those Christless Systems of religion that are punctured with non-essentials and void of many of the doctrines and principles taught by Christ, and "There is none other name under Heaven given among men, whereby we must be saved." (Acts 4:12).

Unfortunately, however, the same old Satanic Deceiver that hoodwinked and beguiled Adam and Eve, is still busy at his job, and today, through modern trickery and wicked devices, has so hoodwinked and debauched the modern churches, that they are virtually void of Godliness, Holiness and Spirituality. The reader should note that the terms trickery, conspiracy and machination are similar in meaning, design and purpose. Therefore it stands to reason and is logical that the Dunkard Brethren Church should stand united, bound together by the strong ties of Spiritual Love and Unity, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (II. Cor. 2:11).

Hence we are confronted with a stupendous challenge. We will need to read our Bibles, and take the WORD of GOD, as a "lamp unto our feet, and a light unto our

path." (Ps. 119:115). We will also need to spend some time on our knees in prayer to God for grace, strength and Spiritual Discretion to direct us in the midst of these perilous and depressive times, in which wicked men and false teachers, are on the alert with their satanic devices to derail Christians from the main track of true Gospel piety and spirituality.

So let us pray, Holy Father, keep and sanctify us through thy truth and power, that we may glorify thee here upon the earth, that thou mayest glorify us, in the home of the Redeemed, "where the wicked cease from troubling and the weary are at rest. Amen.

LET US REASON TOGETHER

D. W. Hostetler.

The prophet Isaiah, in his first chapter, draws a very dark picture of the kingdom of Judah. Then he reasons about their sin and iniquity. He talks about "the ox knowing his owner and the ass his master's crib:" and adds that they, God's people, do not consider.

They were a sinful nation, he says, a people laden with iniquity, a seed of evildoers; that they had corrupted their

ways, and had forsaken the Lord, and had provoked the Holy One of Israel unto anger, and had gone away backward.

They would revolt more and more, the prophet goes on, and says that the whole head was sick. When the head is sick the whole body is out of commission, for, he tells them, they were full of wounds, and bruises, and putrefying sores, and that these sores had not been bound up nor molified with ointment.

He tells them that their feasts, he did hate; that they should wash and be clean, and put away their evil doings; and he pleads with them to "come and let us reason together saith the Lord. Though your sins be scarlet or red like crimson, they should be white as snow and like wool." And if they would be willing and obedient they should eat of the good of the land.

There are two methods of reasoning that are used these days. One is that people draw conclusions and then go into the field of truth to discover facts to sustain their conclusions. This is exceedingly dangerous. I have observed that those using this method of reasoning reject these facts when they find those that contradict their conclusions.

The other method of reasoning is that the reasoner goes into the field of truth to discover facts upon which to establish conclusions. Those using this method of reasoning should not draw conclusions until there is a thorough investigation of truth. All the available facts should be ascertained and harmonized before a conclusion is drawn. Now the great difficulty with Judah was that they had drifted away from God and His word and they were not willing to stop and consider God and reason with the prophet concerning God's truth. So they are found in sin. This is true all along the line of the history of the human race.

When a person, or a nation, tears down that moral fiber that holds us to God, the result is that we go down. It is the history of individuals as well as nations.

The thing for the church to do is to get together and make a thorough study of the field of truth and discover all the facts and harmonize them and then form our conclusions. Then we can go out and present our conclusions, backed up by facts; and facts cannot be denied successfully.

On the other hand, if we should draw conclusions, and then fail to find facts to sus-

tain our conclusions, only defeat can result. If we should happen to have a conclusion and present it to people and they should go to the field of truth and discover facts against our conclusion, only a rejection of our conclusion by intelligent people will reward our effort.

So to reason together is but to allow the faculty of understanding to operate in the field of truth, which is but the normal exercise of this faculty (common sense). It is conforming to right thinking, which takes a conservative view of facts. When we use the word conservative in this sense, and make this application, we mean to conserve, preserve, and maintain the facts discovered in the field of truth, for it is true that a Jesus was prophesied, like Moses. But Jesus is greater, for a light-giver and life-giver is greater than a leader and law-giver.

Pioneer, Ohio.

DISCIPLINE.

L. J. Moss.

The above subject is one of vital importance from many different viewpoints. It is also one that is often misused and misunderstood. The dictionary gives it under three

heads: "instruction, government, and chastizement." Discipline is something all organizations must have to be successful. This will hold good even in worldly organizations, even a business corporation has certain rules which even men in employment must work to if the business is a success. Our schools must have discipline or they will fail, a college has its rules and its success depends upon the enforcement of its rules. Discipline is not the last resort but it is a thing to have from the beginning of any organization to assure success. Notice the definition proper instruction, government, and last chastisement.

Any organization will fail without discipline even the home without it will soon be a place merely to stay, like many homes where the children do as they please, go where they please. What is wrong? Lack of proper instruction, government or chastisement.

So it is with the church, it should have discipline from the beginning to the end. The important thing is proper instruction. Where do you get it? Christ says in the commission teaching them to observe all things whatsoever I have commanded you." This

covers it all. It covers the prayer covering and all New Testament teachings. And when a member has been properly instructed in these doctrines and lays off the covering and considers herself out, it is very poor government if the church, after trying to get her to mend her way, does not act and consider her out. But let her know when she wants to live right, she can be reinstated.

Lack of discipline was the cause of worldliness ever coming into the church of the Brethren. Moral suasion on the part of the individual led the church to tolerate the hat on women, it led the church to lay off the covering never to return.

Lack of discipline led other churches to admit they had no power at all. I do not mean to say we should not be fair with everybody and try and show them the right way, but when anyone does not want to measure up to the doctrines of the Bible the church will do them no good and their influence will do the church harm.

Who is responsible in the church to say or to see discipline is carried out according to the word? It may be the Elder first, but the whole church ought to stand as a unit and demand proper in-

struction, then government, then if need be chastizement.

McClane, Colo.

AS WE UNDERSTAND THE SCRIPTURES

Joe Swihart.

In Bible Monitor Oct. 15, on page 3 we notice an article in which the word "except" is written fourteen times. The last one referred to is found in Math. 19:9 which is meant to explain what Jesus had in mind when he said, "except it be for fornication." If he puts her away for fornication and marries he does not commit adultery. If he puts her away for any other cause and marries another he does commit adultery. Jesus could not have spoken more plainly.

Then again we notice in Bible Monitor on page 9, Dec. 1, an article headed "the gospel of Christ." Now let us remember that gospel is complete. James said it is a perfect law. It is not in the power of the conference to write gospel but to pass in their best judgment decisions to carry out the written word. The decision of annual conference as it now stands on this question may be in harmony with the gospel and it may not be, since it is true that decisions are often

changed and come just as close to the gospel and possibly closer. So your thinking or mine does not always prove it to be in harmony with the gospel. We will now make some reply to a few statements made in the article referred to page nine of Dec. 1. Our dear Bro. starts out great subject of adultery by saying, "again the gospel of Christ teaches the sanctity of the home." The word sanctity means holiness purity. Now suppose the wife is a fornicator. Then the home is not a home of holiness and purity, but polluted foul and unclean and defiled. Now what is to be done? Just let Jesus give the answer. Listen put her away. She has no love for you. She is defiled. She is unclean. Write her a bill of divorcement and send her away. This was the mind of God in Deuteronomy 24-1 and the same thought is expressed in the words of Jesus in Matt. 19:9. In the ninth verse we have two cases. The one is legal and the other is not. The word put away implies divorce. In the one case he has a right to divorce and remarry because his wife is a fornicator. In the other case he has no right to divorce or to marry because she has not committed fornication. But for some other cause. The diffi-

culty does not lie in the scripture but as to how it is applied. We now draw the picture. Bro. A. has left his wife and married another. His first wife being a fornicator which gives him a legal cause for divorce and remarriage. Bro. B. left his and married another because of some dispute originating from misunderstanding. Now you have the two sides of this subject as plain as it can be made. It has a wonderful difference. Now let us apply 1 Cor. 7:10-11 and also Luke 16:18 to Bro. A. and then apply Deut. 24:1 along with Matthew 19:9, to Bro. B. then you will understand what Jesus meant when he used the word "except." The Bro. stated in his article "though much teaching has been done and is being done contrary to the gospel of Christ on this subject." This may be true but there may be some errors in the article referred to as well as the one that is being written. Then again it is stated. "I am glad that through the leading of the Holy Spirit our conference has ruled as it has". Just why the Holy Spirit dictates so differently in the same body of believers is not easily explained, so while we differ let us differ in love ever searching for the truth. Until we can speak the same thing and

be of the same mind and finally be joined together in the same judgment.

Chief, Mich.

HOW WE MAY KNOW WE HAVE LIFE ETERNAL.

Junias Spurgeon.

The love of God concerning His children is shown forth by Him sending His own Son in the likeness of sinful flesh, to suffer and die in our stead. Jon. 3:16, Says for God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have eternal life. In Rom. 8:3,—Paul says for what the law could not do, in that it was weak thru the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh; Therefore it is thru God's love and the atoning blood of Jesus that we are permitted to have everlasting life. One thing certain Jesus was thoroughly frank and honest about it. For He never taught that we should wait until after death to know if we were truly saved. But by the life that he lived and the principles he taught we can learn something of the principles and ways that guide us in the way of life everlasting.

ing. In Jon. 15:15; Jesus speaks to his disciples something like this in regard to the rules of the way of life: "For all things that I heard from my Father I have made known unto you." There is a definite promise and a full assurance of the blessed life given us in Rom. 8; 1. There is therefore now no condemnation to them that are in Christ Jesus. Why? Rom. 8; 2. states: "For the law of the spirit of life in Christ Jesus made me free from the law of sin and death." "Man know thyself", is a wise rule. Yet to know the will of God is truer wisdom. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7; 21; Rom. 8; 4-17. Tell us only those that have the spirit of Christ and his mind the things of this spirit are the ones that have eternal life. I. Jon. 2; 15-17. We read this, Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof But he that doeth

the will of God abideth forever. So the soul that does not follow after carnal pleasures, and worldly honor but does those things that are pleasing to God, are on this road that leads to life everlasting. Therefore we should not let sin reign within our hearts but yield our lives unto God to help save lost souls for his glory. In Jon. 16; 33. Jesus says but be of good cheer; I have overcome the world. 2 Cor. 5;14-15. We read For the love of Christ constrains us not to live to self, but to Him. If we do not have this purpose in our hearts grace is received in vain. I. Jon. 2; 24-25. As for you let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, yet also shall abide in the Son, and in the Father; and this is the promise which he promised you, even life eternal. Herein we learn that the soul should be led by the love of God. A love shall never fail; And he that is an heir of immortality and endless life, shall in time be translated thereto. I. Jon. 3; 2; Beloved now are we children of God, and it is not yet made manifest what we shall be, We know that if he shall be manifested we shall be like him; for we shall see him even as he is.

NON-CONFORMITY TO THE WORLD.

Chapter VI.

"But," asks one, "if Christians are not to be identified with worldly institutions, what relation do they sustain to civil government?"

I answer: In one sense Christians bear a similar relation to all earthly governments, that a citizen of one temporal kingdom bears to another in which he is temporarily sojourning. If a subject of the British Crown sojourns within the United States for a number of years, representing some special claim or interest of that kingdom, in amicable relations to this government there are several points in which he and the United States' government stands related to each other, which may serve to illustrate the peculiar relations which the saints and all civil governments sustain to each other in the world. I do not mean to say, that there are no points of dissimilarity as well as similarity in this figure as you will find in all figures. I use it to illustrate merely the idea of these relations.

1. Such a sojourner would be expected to be subject to the United States' civil law while here. As a friend to the government he would de-

sire to see its laws well regulated, well managed and properly enforced, not merely on account of his own temporary interests while here, but because, if a good man, of the sympathy which he feels for the interests of all the people. As far as his moral and social influence affects the government, it should be in favor of all its true interests, hence is careful not to betray its rights, nor interfere with its operations. He behaves himself wisely according to its statutes. He pays his honest money for whatever property he holds while here; pays tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. He is not here to live on the industries and income of United States' citizens, but conducts himself kindly and honestly to all, yet he is only a stranger, a foreigner, a sojourner, the subject of another government. (Thus you perceive that to be "subject to" and to be a "subject of," an institution are two things, and involve very different relations and consequences.) This being the case, the United States laws were not enacted for his sake, but for the sake of its own citizens. Yet, should he prove himself an enemy to the government, interfere with the

law and do evil, then it would be the privilege of the government to punish him, because in such a case he would transgress the laws of his own government as well as the laws of the country he sojourns. So I remark. "Fellow-citizens with the saints and of the household of God," are "pilgrims and strangers" in all the governments of the earth. They are subject of Christ's kingdom, which is not of this world. They are citizens of a better country, and have a city that has foundations whose builder and maker is God. They are friends of civil government everywhere and abide by its laws. They pray for rulers, "pay tribute to whom tribute is due; custom, to whom custom; fear to whom fear; and honor to whom honor." They are "subject to the powers that be," though not subjects of them. Their citizenship is in the divine government. Their lives, in obedience to their King (Christ) are already purer and holier and more honest and just and upright, than even any earthly civil law requires. Hence, the powers that be, were not enacted for the regulation of their lives, but "for the punishment of evil-doers and the praise of them that do well."

True Christians never suff-

er as evil doers, unless falsely accused and condemned, therefore, when any one does evil who professes Christianity, it is proper that civil governments should punish such an one because ceasing to abide in the doctrine of Christ, he has become a transgressor of the law. True Christians are not merely subjects of the divine government, but are the children of the Most High, and instead of being the subjects of temporal governments, they are, when Christ comes to judge the world, to be judges with him. Dan. 7:22. I. Cor. 6:2. They are to sway the scepter of its destiny during the sabbatical, thousand years. Ps. 99:14. Matt. 19:28. Rev. 2:26; 3:21; 20:4, 6.

2. He neither attempts to control the government in which he sojourns, nor to defend its difficulties and quarrels.

Though he may feel a solicitude about its welfare, his business and engagements are of another character. As a foreigner he would not be expected to exercise the privilege of suffrage, nor to bear arms in its quarrels and conquests. So I maintain that Christians have no suitable part in the political and revolutionary contests, by which parties and nations are ever seeking each other's destruc-

tion. Their resource to help whatever needs their sympathy and assistance, is an appeal to the divine throne in prayers, and the persuasive, moral power that attends their principles, characters and lives. To the extent that municipal authorities will imitate their principles, virtues and integrity, so far will they be blessed improving their excellency; but it is not the office of God's spiritual children to measure physical strength, or use compulsory measures with the world on any question, but to exercise toward all, whether friend or foe, the great law of Christian benevolence.

3. It is the duty of any government to protect the life, property and interests of a sojourning citizen of another government from insult and outrage on the part of its own citizens, while in the peaceable pursuit of his respective duties, just as any polite and well-bred family will see that its own members do not offer insult to respectable visitors.

This obligation arises (a) from a moral consideration of his unoffending condition as a pilgrim and stranger; (b) from its respect for his government and, (c) from its relations and obligations to the same. So should every

civil government forbid its subjects to disturb the life, property, social and religious interests of Christ's peaceable and unoffending people. This obligation arises (a) from their innocent and harmless character and conditions; (b) from its respect for the claims of God; (c) from its responsibility to God, who will hold all responsible for their deeds.

4. No government has a proper right to command a foreign subject to disobey his own government, while peaceably sojourning in its borders, and should it do so, or oppress him in such a condition, his final appeal is to his government for protection.

So, should civil governments abuse their authority in commanding the servants of God to disobey Him, they are not to return evil for evil, nor railing for railing, but to obey God rather than man, and commit themselves to Him who judges righteously. Their final appeal is to the "King of Kings and Lord of Lords" who will judge the nations in righteousness, and mete out justice to them in proportion as they have protected or despised his humble servants. Matt. 25:

Just in Martyr says: "Christians dwell in their own countries but as inmates and foreigners. They have all things

common with other men as fellow-citizens, and yet suffer all things as strangers and foreigners. Every foreign region is their country, and every country is foreign to them." (Cave's Prim. Christianity, p. 191).

B. F. Master's Son

* * * * *

OBITUARY.

John Zug.

John Zug was born Aug. 2, 1846, in Portage, County, Ohio, near Mogadore, and was united in marriage to Catharine Bair May 24, 1868. Died Feb. 5, 1932. Age 85 years, 6 mo, 3 days. To this union were born 4 children, two sons, and two daughters. His wife, two sons, and one daughter survive, 27 grand children; 14 great grand children. They moved from Ohio to Sabetha, Kans. Feb., 1880, and in 1886 he united with the church of the Brethren. His wife being a member before marriage, and was later chosen to the office of deacon, and when the Bible Monitor Co. was established, he became a stockholder there and since was interested in the Dunkard Brethren Church. He was a man of more than

ordinary physical ability, and a man of integrity. His eye sight failing he spent the last 4 years in blindness, and so passed away.

John Zug was a son of Jacob and Elizabeth Crouse Zug. They were born in Lancaster County, Pa. The father of Jacob Zug was born in Zug County, Switzerland.

Amanda C. McClain.

Death of Sister Amanda C. McClain, widow of Lewis B. McClain.

Born at Deerfield, Md., the daughter of John L. and Elizabeth (Uull) Willard. Sister McClain spent the earlier years of her life in that section of Frederick County. She was a member of the Dunkard Church for many years.

She had been remarkably well until three weeks ago, when she took her bed and finally succumbed to a rapid decline of the vital forces.

She is survived by the following six children, James B. McClain, Beuna Vista, C. Reuben, Highfield, L. Garfield, Blue Ridge Summit; Mrs. James McKissick, Sabillasville; Mrs. Fleet Tressler near Blue Ridge Summit; Mrs. Howard C. Linebaugh, 31 Cottage St., Waynesboro, Pa., with whom she made her home for the past eleven years; a brother Lewis Willard, Deer-

field, Md.; also 21 grand children and 15 great grand children.

Sister McClain also leaves a large number of friends and neighbors who mourn her death.

She had a loving disposition and made friends with all.

Sister McClain was always a conservative member of the Dunkard faith, and about 2 years ago she united with the Dunkard Brethren of the Waynesboro, Cong.

Funeral services were held on Jan. 31st, meeting at house, 31st Cottage St., at 1:30 o'clock and preaching at 2 o'clock in the Otterbein United Brethren Chapel, near Sabillassville with burial in the graveyard adjoining.

In charge of our Elder D. S. Flohr and Harry Demuth.

A. MAE THARP,
Waynesbcrow, Pa.

* * * * *
* **NEWS ITEMS.** *

* * * * *

MOUNTAIN VIEW DUNK- ARD BRETHREN CHURCH OF COLORADO.

The members of this church met in quarterly council meeting Dec. 23, at the home of Brother James West. A few

of the members were not present on account of sickness. Eld J. E. Bryant, read some scripture and made some remarks on the same. At this council we selected the officers for the church and Sunday school for the year 1932. Eld. J. E. Bryant was retained as our Elder; Henry Weaver was retained as church clerk and Treasurer. D. M. Click was selected as Church Correspondent. The Sunday school officers are James West as Supt.; Joseph Trissel as Assist. Supt.; D. M. Click as Secretary and Treasurer. Bro. J. E. Bryant teaches the adult class; Sister S. R. Click teaches the young people and Sister Fannie West teaches the beginners. We have a very interesting Sunday school. We would like to say to any of our brethren or sisters who might be thinking of changing locations, that Grand Valley, Colo. is a very healthful country, well adapted to farming and fruit raising. We would be pleased to have some of our members locate with us.

D. M. Click, Cor.

Plevna Congregation.

The Plevna Church met in quarterly council Feb. 12, 1932, with our Elder Bro. J. P. Robbins presiding.

Bro. Koons read and com-

mented on Eph. 4. Bro. Peter Lorenz and Bro. J. A. Leckron were elected delegates to district meeting with Bro. Earl Kendall and Bro. Virgil Mast alternates.

Several querries are sent to D. M. Bro. Robbins gave us five spirit filled sermons for which we were very grateful for satan is working hard to deceive the very elect and we as every other church need help and encouragement. Oh, brethren let us all stand together for the right and forget self and selfish motives and praise God for his goodness.

Olive Deardorff,
Greentown, Ind.
R. R. 2.

Vienna Congregation.

October 10, 1931, the day set for our love feast was a day of real rejoicing for the Vienna Dunkard Brethren church.

Elder Arthur Rice, his mother, his brother Roy, a Deacon, and his wife, and Bro. Simon P. Flohr, all of the Mountain Dale church, Lewistown, Md., - Bro. Theodore Myers and family of North Canton, Ohio; Eld. D. S. Flohr, his wife, Bro. Howard Linebaugh, a Deacon, and his wife, also Sister Lillie Kauffman, all of the Waynesboro congregation, and Eld.

J. D. Glick of the Berean church, Dayton, Va. were with us.

Elders J. D. Glick and Arthur Rice, a committed appointed by the Elders of the district were here for the purpose of ordaining Bro. Ord. L. Strayer to the Eldership, at 1 p. m. We met in special council, the voice of the church was taken there being no opposing votes, Bro. Strayer was duely ordained and he, with his wife, were received by the church, "How pleasant it is when brethren dwell together in unity", may we all pray for those who have heavier responsibilities placed upon them that they may have wisdom and strength for the work that is theirs to do and remain faithful to their charge to the end.

Following the council we received much spiritual food from the good messages delivered by the visiting brethren.

At 6 p. m. 32 Brethren and Sisters surrounded the tables of the Lord and enjoyed a most wonderful Feast of Love, Elder D. S. Flohr officiated.

On Sunday morning following Bro. Myers gave us a very inspiring message. Sunday evening Elder J. D. Glick in his quiet, yet forceful way instructed us as a spiritual Father to steadfastness and

Holy living.

Thanksgiving day Bro. Benjamin Leboe of Carlisle, Pa., brought us a fine Thanksgiving message. We are planning to have him hold a series of meetings for us in the near future.

At our January council our Sunday school officers were reelected for another year and the writer elected Monitor correspondent. All business was disposed of pleasantly.

February 14, after services, a Sister of the church of the Brethren in whom we all have been very much interested, expressed her desire to unite with us. The members reconvened in a special council, the work was attended to at once and she was received by the church. Others are seriously considering taking the wise step.

Thus the Holy Spirit continues to work in the hearts of men and slowly but surely his kingdom is growing.

Anna E. Flohr, Correspondent,
Vienna Virginia.

NOTICE

The committee for the 1932 conference in June to be held at Ludlow Falls, Ohio, wishes to state the following for the benefit of those making plans to come.

Those who can, bring a Brethren Hymnal. Plans are

to lodge as many as possible on or near by the grounds. Price for lodging per night, 50c for double or 25c for single bed. Those who have room might bring some extra covers along for bedding. Plenty of room for tents if any one should desire bringing their own outfits.

Meals will be furnished on ground at as reasonable rates as possible.

Some coming by auto can find lodging in homes of members near by.

Those coming by auto by way of Route 40 take 48 at Englewood. Ludlow Falls is eight miles north. Those coming over Route 28 take 48 at Covington. Ludlow Falls is nine miles south. Bus and train go by the grounds. Ludlow Falls is about 19 miles northwest of Dayton on Route 48.

The lodging committee would like very well for all coming to write them, giving the number in the party and how you desire lodging. In regards to this write either Alonzo L. Miller, Brookville, Ohio, R. R.) or Arthur Brumbaugh, Potsdam, Ohio.

There will be need again for help around the dining hall, if you lend a hand it will be appreciated.

For any other information or if you have any suggestions

for the good of the meeting
write Ezra Beery, Union,
Ohio.

DISTRICT MEETING.

The District Meeting of the
First District, to be held in
August, will be held in the
Waynesboro Congregation,
Waynesboro, Pa. All papers
or matters of business should
be in my hands by July 1st.
Elders in charge will please
look forward to this.

RAY S. SHANK,
Mechanicsburg, Pa.

God Is Present Everywhere.

They who seek the throne of
grace,
Find that throne in every-
place.
If we live a life of prayer,
God is present everywhere.
In our sickness and our
health,
In our want, or in our
wealth,
If we look to God in prayer,
God is present everywhere.
When our earthly comforts
fail,
When the woes of life pre-
vail,
'Tis the time for earnest
prayer;
God is present everywhere.
Then, my soul, in every strait,
To thy Father come and
wait;
He will answer every prayer;
God is present everywhere.

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BIBLE MONITOR

VOL. X.

April 1, 1932.

No. 7.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

QUALITY AND QUANTITY IN CHURCH MEMBERSHIP.

Continuing our meditations on the church, we come to consider the quality and quantity of church membership. Here it will no doubt, be generally conceded that the church should be pure, holy and without blemish, spot or wrinkle, that Jesus and all the rest of us would rejoice to see it such; but that it ever has been, or ever will be such in this world, no one will dare affirm.

There never has been, or never will be, a wheat field entirely free of tares. The enemy sees to it that seeds of evil are sown and these seeds germinate and grow the same as good seeds, and produce of their kind. "Whatsoever a man soweth, that shall he also reap", is applicable here.

And while Christ "loved the church" and "gave himself for it", "that he might sanctify and cleanse it with the washing of water by the word, that

it should be "holy and without blemish" not having spot or wrinkle", "that he might purify unto himself a peculiar people zealous of good works", yet, the first church, the right church had a Judas in it, and later on, a "Hymenetus and Alexander" in it who "put away faith", and were "delivered unto Satan that they might learn not to blaspheme "having made shipwreck". And so on through all the ages evil men sometimes got into the church and some became evil after they got in. Judas, Hymenetus, and Alexander and Simon the sorcerer are examples. Judas "fell by transgression", Hymenetus and Alexander "put away faith and made shipwreck" of it. (1 Tim. 1: 19-20) and Simon harbored "an evil thought", and lost his "part and lot" in salvation, and we may not expect the ideal in the church now, or hereafter, in its militant state.

This should not be construed as condoning sin, not in the least, for Judas was sent or

perhaps better, sent himself to "his own place", perdition, Hymenetus and Alexander "made shipwreck", got off the ship of Zion, and Simon lost his "part and lot". And so, in apostolic times, the wrongdoer in the church had discipline administered to him when his sin was discovered. So Jesus taught, and so the apostolic church practiced.

Jesus never contemplated a church in which no sin might be found, however much he may have desired it, and so he taught us to pray "forgive our sins" and in case of trespasses as a final resort, "tell it to the church", evidently that the church may see to it that the trespass it atoned for, that the wrong may be righted, and Paul never contemplated a sinless church, but said "if we confess our sins, He is faithful and just to forgive us our sins", upon contrition.

In apostolic times quality and not quantity seems to have been their motto and to this end they labored most zealously. However, in things ethical they did not expect all to be of one mind. Some could eat meat offered to idols without offense, others could not. This difference of conscience was recognized rather than condemned, and even Paul could "shave his head and be at charges with them", in order

not to offend weak brethren who had not yet been weaned from the law of Moses. He "became all things to all men that he might "in this way win some". Such conduct was a justifiable variation from the custom or rule but not the rule, and was so understood.

In modern times in our mad rush for members, many and varied variations have been made and encouraged, so much so that the variations have become the rule, and the church as we once knew it in many instances is not recognizable any more. The idea seems to be numbers regardless of kind or quality. This ought not to be so.

Our mission is to go out into the highways, slums or any place and seek the lost, but to bring the lost in with all their sin, or to condone sin when they are in, is to defeat the cause we are supposed to uphold. And when tempted outnumbered by zealots who have "a zeal for God, but not according to knowledge", we should "dare to be a Daniel", or an Elijah and stand alone, rather than be a Baal worshipper and float with the current or drift with the crowd. God's minorities have never been large, but they are always right. Better be right with God, than wrong with the crowd.

The crowd is not right because it's large nor wrong, because it's small, and vice versa, yet it's natural for us all to want to be with the big crowd, and some see nothing but the crowd, be it large or small. If it's large, to them it's right. If small, to them it's wrong. "But numbers are no mark. That men will right be found. A few were saved in Noah's Ark, while many millions drowned".

We are thinking now of two scenes, perhaps many more were enacted of a similar nature. Scene 1—A group assembled and in S. S. studied Jno. 13:1-17. This class was taught Jesus instituted three memorial ordinances in the night of his betrayal, feetwashing, the Lord's supper and the communion, and that he told the disciples to "teach them to observe all things whatsoever I have commanded you"; and this chapter is a part of Christ's words which he says will judge men in the last days". This class was also taught this circumstance was intended to teach three great lessons, submission, humility and obedience: and that these three ordinances are to be perpetuated until Christ returns and finally be fulfilled in heaven when Jesus will make his people sit down to the table of the Lord in the kingdom of God and

gird himself and come forth and serve them and drink anew of the fruit of the vine as he told them before he left them.

Scene 2—On this same occasion another group assembled in S. S. studied this same chapter Jno. 13:1-17. This class was divided. Some thought Jesus meant feetwashing should be observed now, others thought not. The pastor who was the teacher of this class told them we could argue over the matter, fall out and get nowhere; that they ate the passover that night and nobody keeps the passover now and that on the same reasoning we are not supposed to keep feetwashing; that we better get down to the fundamental idea of humility as the lesson Jesus intended to teach.

These two classes were only two blocks apart; one trying to impress obedience to a plain scripture teaching, the other trying to find an excuse for not obeying it. One taught by a good old deacon who hasn't sense enough to explain away a plain command even if he so desired. The other taught by a modern pastor who had to prevent the truth to silence, some of his class, his own members, who believe we should have opportunity to do what Jesus said we ought to do, and

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L. B. Flohr, Vienna, Va., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



keep the example he left us. Class No. 2, had the crowd, class No.1, a handful. Of which class would you prefer to be a member? Which teacher would Jesus have imitated if he had been there?

"When we in the judgment stand,

In that mighty company"
And Jesus asks, "Did you wash feet"?

What will your answer be?
Quality, not quantity will stand the test at the final day of reckoning, "Blessed are they that do His command-

ments that they may have right to the tree of life and may enter in through the gates into the city". "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them".

THE SIGNS OF THE TIMES.

On one occasion Jesus said to the Pharisees and Saducees, "O, ye hypocrites, ye can discern the face of the sky; but can ye discern the signs of the times? It is evident from these words that the Lord expects us to take note of what is going on in the world. He foretold that certain calamities would come to the world, and at one time He said to his disciples, "When these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh: We are to take note of the things that are passing in the world, and from them are to be able to tell when the time of the coming of the Lord is approaching.

Jesus is coming again. Nothing is more certain than this. And He wants us to be ready when He comes. In order to be ready for that coming we must be ready all the time, for we know not when it will be. "Watch ye therefore, and pray always, that ye may be

accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man". People in general will not be prepared for His coming, will not believe that He is coming. In Noah's time business went on as usual, and pleasure also; the people had not time to listen to the preaching of Noah that trouble was coming and that they should prepare for it. But they continued their eating and drinking, their feasting, their marrying and giving in marriage until the day that Noah entered into the ark and rains came, and then it was too late to prepare.

The same condition prevailed in Sodom, and disaster came upon the people in such a time as they were not aware. And there is no doubt that the end of the world will find the great majority of men doing just as these others were doing when their troubles came upon them. People just will not get ready for the coming of the Bridegroom. They are like the foolish virgins, and they cannot expect a different fate.

But the Lord wants His people to be more wise, so to live that they are always ready. When He comes in the clouds with the angels it will be too late to make preparations. Today is the accepted time, the only safe time; for

we know not what the morrow will bring forth, or whether there will be any tomorrow for us. Christ has warned us to watch, pray, and be ready.

Certain signs were given by which the disciples might know when the destruction of Jerusalem was coming. The Christians heeded them, and escaped from the doomed city. So likewise, there have been signs by which we may know when the time of the end is approaching. This does not mean that it was the intention of the Master that we should spend our time studying these signs and trying to figure out the day of His coming; but that we should note them and be more earnest in our work and watching as we see the end coming closer.

In both the Old and the New Testaments we have mention made of the signs of the end. Daniel 12:4 has these words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of end: many shall run to and fro, and knowledge shall be increased." There never was a time when men knew so much as at the present time, nor was there ever a time when there was so much travelling to and fro over the earth as there is now. This would seem to indicate that the end is approaching.

Another sign was that there

would be wars and rumors of wars. Most of history as we learned it was made up of the history of wars; and most of the news these days is of wars and rumors of wars and bigger ones. There has been much talking of peace, but there has been very little peace. The nations are not preparing for peace; sometimes it seems that they do not want peace. Immense sums of money are being expended on preparations for war by all the nations of the earth. Leagues and treaties amount to nothing when nations want to make war. It looks as if men were more inclined to follow the god of war than the Prince of Peace.

Civilization does not stop war. Science but increases the deadliness of the weapons of war. There is nothing about science or civilization to stop war. War is in the heart of man, just as sin is, and there is only one power that can stop war and bring peace to the world. So-called Christians are as ready to go to war as heathen nations are. And the Book tells that there is a great war at least between those who are for Christ and those who are opposed to Him.

Jesus told his disciples that iniquity would abound in the last times. One merely glancing at the newspapers of the day, cannot but feel that in-

iquity abounds now, and that it is getting worse from year to year. The murders committed in our country are a terrible indictment against our people. The laws are not respected; criminals when to the bar find it easy in most cases to evade punishment. We have crime barons who in many cases have been able to bid defiance to the law. Evil men are indeed waxing worse and worse.

Paul wrote to the Thessalonians that the day of Christ would not come until there had been a falling away. We hear much and read much of what the churches are doing. Yet one must wonder why it is that the churches do not keep closer to the Word. There are many on the church books who do not believe in the divinity of Christ. There are many who stand behind the sacred desk and preach, and do not believe in the divinity of Christ. Does not this indicate that the time of the falling away is here? And do we not see that small effort is being made to get back?

There are other "signs" which will be well worth considering next time. If we will but be honest with ourselves there will be little difficulty in locating the trouble with the church and the world today. The church and the world are

just what the individual members of society make them.

Homestead, Fla.

NON-CONFORMITY TO THE WORLD

Chapter VII.

The doctrine of our text, fully exemplified in Christian life and character, must shape the design and determine the character, even of our earthly avocations.

Whereas, emulations, covetousness and sensuality prompt the world in its secular enterprise, the Christian's avocation must proceed from a proper desire to provide things honest in the sight of all men, and to do the right for right's sake. Thus the very motive of his avocation will shape its character and development. A Christian cannot engage in any enterprise that may be legitimate merely in the eyes of civil justice. There is a higher law of Christian equity and benevolence for the regulation of Christian life. While I have nothing to say against the honest interchange of commercial commodities, in which the party engaged, serves the public well and receives a reasonable remuneration for his service, I do say that a mere speculator cannot lead a Christian life. I do not mean that

Christians cannot trade, for persons may do that for each others mutual accommodation and welfare, but I mean that he whose avocation is not productive, in some way, must be exhaustive, and if such a one accumulates, someone must also lose in the same ratio.

A mere speculator is but an animal parasite, at best, subsisting on the strength and industries of others, a curse to society, a nuisance to every true interest, and an intolerable incubus on the energies of honest men, while on the other hand a Christian is to be a blessing and advantage to the church and society, as well as his own family so far as his mental and physical powers qualify him. In fine whatever becomes oppressive, whether the sword of carnal conquest, the arm of secular, law or the power of financial usury, is contrary to the benevolent and brotherly spirit of our holy religion, and will be condemned with the world. Exod. 22:25-27. Lev. 25:35-38. Neh. 5:5-11. Prov. 28:8. Exek 18:7-9, 13, 17; 22:17. Luke 6:34. Rom. 14:8-10.

Chapter VIII.

The doctrine of our text fully exemplified in Christian life and character, must regulate our dealings with others.

The most honest avocations afford opportunity for dishonest dealings. Whereas fraud, deceit and recklessness abound in the financial circles of the world, integrity, truth and promptness are essential requisites of Christian character. But alas, how stands the case with modern Christendom today? Ask your business men about the credit of church members. They tell you, they are no better than other people. They contract debts and promise to pay at certain times, which often expire without an apology for neglecting the obligation.

A railroad man, in the West, a few years ago, said to a professor of religion, "I've almost come to loathe the name of church". "What do you mean, enquired the astonished professor? "I mean just this," he said, "We ship all kinds of commodities for all kinds of men on our road and do a prompt cash business, and sometimes we ship articles for Sunday Schools and churches on credit, when asked. They sometimes promise to pay on a certain day, and that's often the last we hear of it. I've almost come to conclude that they are all a set of hypocrites, and that their name is only a sham and disguise."

The professor might have said to him, "If people pro-

fessing to be Christians act so, that is no part of Christianity. Such conduct is positively contrary to the Christian Scriptures". But most men never look further for Christianity than the lives and characters of its professed adherents, and if Satan happens to be "transformed into an angel of light," and "his ministers into ministers of righteousness," then the Christian name must be slandered for all their corruptions, which its pure principles so positively antagonize.

It is a lamentable fact that thousands of churches are retaining in full membership, men and women, whom the moral circle of the world itself would not begin to fellowship, and they often pass, without rebuke, in each other, what the world denounces as high fraud and dishonesty, but is it any wonder, that financial distress and bankruptcy attend churches, when Christian modesty and prudence have been laid aside for such pride and extravagance and carnality that the world itself cannot excel? I do not say these things to burden the hearts of poor, honest men and women who have fallen under the insuperable pressure of uncontrollable circumstances, which have surrounded them (for those who are not ashamed to be poor and be just what they

are, need not suffer in character, if they do in purse), but this I say, no church should hold persons in fellowship who do not deal truthfully and honestly and thus allow the name of our holy religion to be slandered for the very evils which it is designed to correct. If honest men suffer unavoidably when they are laboring to do their duty, then it is the part, not only of Christianity, but of humanity, to stand by their side, give them sympathy help them to bear their burdens and so fulfill the laws of Christ. Let us strive, my much loved brethern and sisters in Christ, ever to maintain that beautiful character of "walking honestly towards them that are without," for which the history of our brotherhood has been so greatly celebrated. If we suffer persecution for truth's sake, let us bear it patiently, but let us labor and watch and pray that we "do not suffer as evil doers."

THE PRODIGAL SON.

Sylvia Malott.

Let us try and draw a picture in our minds of this loving Father and his two sons: The elder son as being obedient to his Father's will, always trying to please him.

But the youngest son became disobedient to his father, and he began to look back into the world and think what a life of pleasure he could enjoy, if he could have the friendship of those in the world, but one thing he was lacking, and that was money. So he goes to his father and asks him for the portion that would belong to him. Oh, can we picture how this grieved this poor father's heart, But never the less this father divided to them their portion of goods, and he took his journey in a far country to spend his life in sinful pleasure. But when he had spent all his money, and the best part of his life in sin, he began to realize he's sinful and undone, and that there were no friends like those of his father and his loved ones back home.

In the meantime, I can see how his father was praying and longing for his return home again and live his wasted life anew. Then the father goes out, and yonder in the distance he sees his boy coming. Oh, how it filled his heart with compassion, and ran to greet him with a kiss. And when asking his father for forgiveness he felt very humble and unworthy; he did not feel worthy to be called his son any longer; if he only could forgive him of his

wrongs he would be willing to be as one of his hired servants.

But, oh, the father was so anxious for his return he was willing to forgive all, and they began to make merry and rejoice over his return, and said, "For this, my son, was dead, and is alive again; he was lost, and is found."

Dear brethren and sisters, may this father be an example to us, as parents, in teaching us a lesson in the Christian spirit of forgiveness. And let us grasp the spiritual lesson from this father and his sons.

When we are borne into the family of God, we become his sons, through adoption.

The true child of God is continually striving to do his father's will. But when one of his children began to look back into the world and long for the things that do not belong to the children of God, oh, how it grieves our Heavenly Father when we become disobedient to his divine and holy will. If we no longer desire to please our Heavenly Father by doing his will, he will allow us to become servants of bondage through disobedience. Then, when we stop to think how merciful our Heavenly Father is, and how full of compassion, we certainly ought to put forth a more earnest effort to try to live to please him.

But when we become care-

less and indifferent, the Lord will chasten us in order that we might realize our undone condition. Then, when we become sorry for our sins and mistakes we have made, and come humble at the foot of the cross, asking him for pardon, how willing our dear Heavenly Father is to forgive us.

Jesus said: "There is much joy in the presence of the angels of God over one sinner that repenteth."

Oh, how it makes our hearts ache to see those of our loved ones straying away from the fold of Jesus Christ.

Let us continue to pray for the ones that have strayed away and show to them by our deeds and actions that we love them, that they might again return.

May we, as a church, pray more one for the other, that we may be bound together with that great love, that nothing can separate us from the love of God. And may we, as parents, teach our children the value of Christian living and to do the blessed will of God, that we might all receive that blessed crown of righteousness in that great day, is my prayer.

"Should somebody thoughtlessly wander away,
And prove to the Master untrue,

In search of the pleasures of
evil today,
Be careful, don't let it be
you.

Should someone be tempted the
Lord to deny,
Because it is easy to do,
When lacking true courage the
foe to defy,
Be careful, don't let it be
you.

Should somebody come to
home gate at last
And not be allowed to pass
through,
Because unforgiven, some sin
of the past,
Be careful, don't let it be
you.

Be careful, don't let it be you,
Keep close to the Lord and
be true;
Should somebody stray from
the Savior today,
Be careful, don't let it be
you."

—Kokomo, Indiana,
Route No. 5.

REVELATIONS.

13th Chapter.

J. H. Beer.

Article 1.

And I stood upon the sand
of the sea, and saw a beast
rise up out of the sea, having
seven heads and ten horns, and

upon his horns ten crowns, and
upon his heads the name of
blasphemy. John gives a new
vision. He is standing on the
sands of the sea. The sand of
the sea represents a multitude
of people (Gen. 22:17 and 32:
12, Rev. 20:8). John was in
deep meditation on the desti-
nies of mankind. He saw Gods
dealings with his created be-
ings of earth, the enemies of
God, attempting to overthrow
the loving tender appeal of
God, by the influence of the
two great monsters described
in this chapter.

John saw a beast rise up out
of the sea. The sea from
which came the sand. The
great mass of humanity on the
earth, the people of the world,
who had their beginning in the
creation, and extending on
down to the end of time on
this earth. This was the re-
vealing of history to John, the
history and life of a Beast, the
Roman Empire, with all of her
tyrannical power and purposes.
You notice, he had seven
heads and ten horns, and
crowns on his horns (ten
horns with ten crowns). And
on his heads were written the
name of blasphemy.

The Dragon of the twelfth
chapter, had seven heads and
ten horns; but the distinguish-
ing difference between the
Dragon and this Beast is in the
location of the crowns. A

crown is a mark of supreme power. When we look at the location of the two's crowns, we can see the difference between these two—the Dragon and the Beast.

The Dragon's crowns were on his seven heads. His power was self-possessed. It was within himself; while the crowns of the Beast were on his horns; not on his head but connected with his head. This signifies that the power he exercised was from without, contributed by co-operating forces.

The seven heads of this Beast refers to the seven hills. (See Rev. 17:9.) Also the seven kings that established his power and politics. (See Rev. 17:10.) The Roman government was first founded on one of the seven hills on which the City of Rome now stands. A distinct and separate government was founded on each of the other six of the seven hills.

The strongest was the King of Rome, who overcame and usurped the other six; they were annexed to Rome, one at a time by conquest. They are the seven heads, also the seven kings that established his authority. The kings of regal Rome, upon whom rested the shaping of the policies of the Empire, out of whose ideas of justice developed the ideas of

justice of the whole civilization of that people.

In place of crowns decorating his heads, they were covered with blasphemy. The first head is Romulus, who it is claimed founded the city, which later became the seat of government in the kingdom; which also became an empire. The only information we can get of this head is from mythology and not from history. This head (Romulus) one day disappeared from the earth in darkness and a storm and was thereafter worshiped as a god under the name of Quirinus, a Sabine form of Mars.

Reproduction from the article, Romulus, in the Encyclopedia Britannica (R. S. Peale Reprint), Ninth Edition, Vol. 20, Page 840: The supposed founding of the beastly kingdom which afterward became an empire. It was founded in superstition, existed in darkness and stained in blood from its beginning.

The name of blasphemy is written on all of these seven heads. I shall only refer to three of them in this article.

(The second head.) The third King of Rome was Numa Pompilius. The Romans solicited on account of his piety to become their king. It was he who taught them sacred rites and ceremonies, and the whole worship of immortal gods, and

who instituted the pontiffs, augurs, Salii, and other sacerdotal offices among the Roman people. He appointed the sacred shields and the image of Pallas, as certain secret pledges of empire; and ordered the double-faced Janus to be the symbol of peace and war; he assigned the fire of Vesta to the care of virgins, that its flames might constantly burn, in imitation of the stars of heaven; all these arrangements he pretended to make by the advice of the Goddess Egeria, that his barbarious subjects might more willingly submit to them. Book, title, Sallust Florus and V. Paternulus, page 279.

The head of this Beast is thoroughly described in Rev. 13:1, having the name of blasphemy written upon his head. This king taught them to worship pagan gods, the image (idol) of Pallas, and the temple of double-faced Janus.

Tarquinius Superbus. The last king of regal Rome, and the seventh head of the Beast. The name Superbus or the proud, was given to him on account of his deportment; he had his grandfather assassinated in order to become ruler, and he himself offended the senate by putting some of them to death, disgusted the whole nation by his pride; he turned against his enemies,

thus the strong towns of Latium were taken, Ardea, Oriculum, Gabil, Suessa, Pometia. From the spoils of the captured cities he built a temple. But what was extremely surprising was that at the foundation of the edifice a human head was found by the builders; and all were persuaded this was a most favorable omen, indicating that the seat of empire and supreme head of the world would be in that place. The Roman people tolerated the pride of this king as long as lust was not united with it, but this additional oppression they were not able to endure on the part of his sons, one of whom offered violence to Lucretia, an excellent matron; she put an end to her dishonor by killing herself.

All power was then taken from the kings; this was the wound unto death; the people rebelled and overthrew the kingdom and established a different form of government. The people were so disgusted with his blasphemous pretensions to sacredness in worship, together with his cruelty, and personal pride, that they literally drove his whole family from Rome, and that, too, with the sword.

This was a complete overthrow of that beastly government; the beast with the seven heads, the last head with a

sword wound unto death. This was said to have occurred on February 24, 509 B. C.

On these heads is the name of blasphemy. You may not be able to understand this expression, but when we remember that Romulus, the first king and founder of Rome, was brought into existence under darkness, with the first pagan god of Rome as his father (Mars), and that he was nursed by a she-wolf and fed by a wood-pecker; and that he was taken up to heaven in darkness and storm; and after worshiped as a god, can you not comprehend it? The seven heads of the beastly government that cursed the world with its idolatry copied from ancient Babylon, aided by the kings from time to time.

Let us look at the ten horns. A horn signifies power. These ten horns refer to the ten great kingdoms that contributed to Rome's power, the kingdom over which Rome ruled.

—Denton, Md.

PLAIN DRESSING.

Selected by Joseph H. Stark.

Part 1.

If our position as a church on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with

teachings of the New Testament and of reason and common sense, then the sooner we drop them, the better it will be for us. We want it plainly understood that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, become laws. This may be true in secular affairs, but not so with the laws of God. A custom cannot be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practiced by the Brethren, has only tradition and custom to sustain it, then we say, Let it go down. Let us examine the ground of our faith and practice on this subject. We claim that the New Testament explicitly teaches plainness and modesty in dress in the following language: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array." (1 Tim. 2:9.) "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold or putting on apparel." (1 Pet. 3:3.)

Here we might rest the case, for the language used is so plain that it needs no comment. It was penned by di-

vine authority, and should command our fullest respect and most cheerful obedience. But men and women professing Godliness refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word. They forget that as the soul is of so much more importance than the body, God wants us to be very careful about adorning it, and not to pay so much attention to the adornment of the body, which is to perish.

It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen. Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. A plain exterior is often the very evidence of these graces within, while their absence is often a mask of display. To say that men and women may dress as they please, because mere butterflies of fashions adorn themselves with costly raiment, with gold and pearls, and at the same time claim to be true followers of the meek and low-

ly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning and are, therefore, of no account. Shall we take a proposition of this kind? If so, others, assuming to themselves the same right, may discard such portions of God's Word as do not suit them, and soon we shall have nothing left that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs, traditions," etc. It is time this cry is stopped. Remember now, once for all, that the question is not as to whether we will follow the customs and traditions of our fathers, but whether we will obey the teachings of the New Testament. Not as to whether we will dress in plain and modest attire, because our brethren and sisters dressed that way, but whether we will obey God's commands and dress ourselves in becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing. (Wilson's translation of 1 Tim. 2:9.) We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world, not

only in dress, but in everything pertaining to Christian life and character, we may learn of them and follow them safely. Our fathers succeeded in their work and have gone to their reward. They met the living questions of their day and acted upon them as God gave them ability and wisdom. And just so far as they kept themselves distinct and separate from the world they did well. We are not called upon to meet the obsolete questions of the past. We are in the living present, and we are, if we would obey the Word, bound to keep ourselves distinct and separate from the fashions of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the Brethren, and whilst there have been, at different times in history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater in proportion to the whole membership now, than it has been at any former period of our history. We are encouraged to think that this principle is gaining ground amongst us, and that we stand today more united on it than

we have for a long time. We should maintain the principle of gospel plainness **by precept**, by example, by kind admonitions and by restrictions.

IN UNION.

By Ida M. Helm.

Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10.)

The Corinthians were not of one mind; they were not speaking the same things and mutually exalting Christ. Party spirit was crowding out Christ and causing divisions in the Church of God. The enemy of souls is ever on the alert, he is ever ready to widen the rupture if he sees but a small rent in the beautiful bond of fellowship and love in the church. He is an expert in the deception and trouble he makes if he can get one little hold on any one within the gate, and by his machinations weaken the brethren.

If the church would be strong in the Lord and in the power of his might she must be united in love and in the teachings of his word; in meekness preferring one another in honor, and willing to

share the rich gifts of God with all the members according to ability and faithfulness. To be united in Christ is the only way the church can succeed in the mighty work of soul-saving entrusted to her by the Master. Union being the ground of communion, it is the only way she can discern the body of Christ.

Paul censured the contentions of the church at Corinth. He said, "I have planted, apostles watered; but God gave the increase." Co-operation with each other and with God made their work effectual. Planting and watering are necessary, but God is the life-giver. The planters and the waterers are equal. They are engaged in one common work, and all should be esteemed for his work's sake. When we help and hold each other up in the Lord, we hold up Jesus Christ. When we are at strife and contention with each other we are at variance with Christ. It has been said, "When clocks go wrong they should be regulated by standard time." When Christians go wrong they should be regulated by the Word of God. Everything should be done in order and in the fear of God. Let us provoke each other to love and good work.

—Ashland, Ohio,
Route No. 2.

A GOD-CALLED PREACHER OR A MAN-CALLED PREACHER.

J. G. Mock.

There are more than a thousand denominations in the world. And every one has a different doctrine. And each denomination has many preachers and their opinions are vastly different. They all have heaven as their goal. And as many say that there are many roads to heaven, the God-called preacher teaches that there is only one way to heaven and that is the Gospel way as in Matt. 7:14. That way is straight and narrow and few there be that find it. In 1 Tim. 3, we find the qualifications of Elders and Deacons and the qualifications are practically the same. How many preachers have those qualifications? The preacher that has can preach, and will preach, the whole Gospel, not reading his sermon and prayers from a stack of paper. The Holy Ghost will preach through the man as his instrument. And the Holy Ghost will strike conviction to the sinner's heart. Money is not in the question, but souls of men and women.

But the man-called preacher is looking where he can get the largest salary, not caring

for the sheep, only for the fleece. Not reproof, rebuking or doctrine. I told a preacher about 40 years ago that when the church adopted salaried ministers I would not give three cents for all the religion in it. I haven't changed my mind yet. Behold the fruits: the immodest dress, the immorality, the worldly amusements, etc., are not preached against, they being afraid of their job. Paul wasn't afraid of his job! money had no allurements for him, but souls of men had. In Acts 6, we have the seven deacons chosen. Stephen started preaching at once, standing firm for the Gospel of Jesus Christ, and was stoned to death, being the first Christian martyr. Philip, also one of the seven deacons, started on a preaching tour and performed a great work. The angel of the Lord sent Philip to baptize the Ethiopian eunuch. According to my understanding of the Word of God, the deacon's office is the first degree of the ministry, but they must be full of faith and the Holy Ghost as Acts 6:5 requires.

Dr. Schaff says that in the primitive church every member felt it their obligation to preach the Gospel.

After the stoning of Stephen and the dispersion of the Jerusalem church the members

went everywhere preaching the Gospel. (Acts 8:4, 11, 19.) The Antioch church did not receive an apostolic visit till it had been several years in existence. (Acts 11:19-26.) The same is probably true of the church of Rome and many other places. The Ethiopian eunuch an African became a strong Christian. It is evident that liberty of prophesying existed in the apostles' age, and also in the second century. But little by little the liberty was taken from all but the clergy, and as time went on and the church drifted, the importance of the office was lost. Then the clergy wanted to be paid for preaching and they try to please the people instead of God for filthy lucre's sake. I can't see that if a preacher gets paid for preaching in this world that he can expect to get paid in the world to come. When God's true servant preaches His Word God's children will see that he will not suffer.

—Martinsburg, Pa.

WATCHFULNESS.

Harry E. Andrews.

Watch, therefore, for ye know not in what hour your Lord doth come. (Matt. 24:42.)

If there ever was a time when the Christian believer

should be watchful, it is in this present time. On every hand sin is running rampant, satan is having sin placed before us in every conceivable disguise. Anything just to keep us away from God, away from truth and right.

In 1 Peter 5:8 we have these words: "Be sober, be vigilant; for your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." What more warning do we need to put us on our guard against satan and his devious ways?

Again some are taken un-awares. Jesus cites us to one instance of this in Matt. 24: 43: "But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken into." If we knew just in what hour and minute sin would overtake us, it would be no hard matter for us to overcome it, but we don't, so it takes us in hand to be watchful. "Therefore, be ye also ready; for in such an hour as ye think not, the son of man cometh." (Matt. 24: 44.)

This Scripture should be of great concern to every Christian, in fact, it should be uppermost in our mind and thoughts. Let us just stop

and think what it would mean to us if we weren't ready and prepared when our Lord and Savior comes to take his own to him in glory. It would deprive us of life eternal with him who created us, him who has shown great mercy and has been kind and long-suffering toward us. We would be cast into that place where we would be tormented day and night with fire unquenchable, and not be able to share the joy and peace that is possible with our Lord and Savior and all the saints. May we look well to the way of our going.

It should be a prayerful watch. Paul, in 2 Thes. 5:17, tells us: "To pray without ceasing." Again, in Eph. 6: 18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." We need to pray more, using every bit of our energy to be faithful unto our God that we will not be found wanting when the time comes for us to lay down this mortality and to put on immortality. For we have in 1 Cor. 16:13 these words of Paul: "Watch ye, stand fast in the faith, quit you like men, be strong." It behooves us, then, as Christian believers, to watch, to stand fast in the faith once delivered to the saints, to be faithful

unto death. So that we can claim those blessed promises that God has promised to those who remain faithful to him and his word.

Again we say: "Watch, therefore, for ye know not in what hour your Lord doth come."

—Waterford, Calif.

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 * **Sunday School Lesson** *
 * **Assignment—1931-32.** *
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For April 10, Matt. 35:31-46.

For April 17, Matt. 26:1-26.

For April 24, Matt. 26:26-47.

NOTICE.

Sunday School assignments were omitted from the last two "Monitors" by oversight of the printers. If any one failed to get March 1 and 15 "Monitors", please advise me.

No doubt your patience was severely tried in the long delay in getting out those two issues. We hope it will not occur again and surely do appreciate the fine spirit manifested in the wording of the many inquiries sent in. Let this suffice for answer to all those inquiries, for we could not answer them all individually.

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 * **OBITUARY.** *
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Mrs. J. W. Priser.

Catherine Louise Priser, nee Brandt, was born near Harlan, Shelby County, Iowa, February 8, 1857, and passed away at her home in Newberg, Oregon, March 14, 1932, at the age of 75 years, 1 month and 6 days, her death being quite sudden.

She lived with her parents until she was 30 years old. In 1880, she moved with her parents to Fredonia, Wilson county, Kansas. In 1885, she became acquainted with John W. Priser and they were married on July 2, 1891. In 1894, one son was born to them who died in infancy. In 1895, the Prisers moved to Hemet, Riverside county, California. They lived there three years. In 1900, they had to return to Kansas. They next moved to Alberta, Canada, where they proved up on 320 acres of land, and lived there for ten years and prospered. In 1922, they moved to Newberg, Oregon, where they have made their home ever since, with the exception of three years spent at Glendora, California.

Mrs. Priser united with the Dunkard Brethren church in early life. She was a very

earnest, conscientious christian. She was a Martha of old, always looking after the sick, helping someone in need. If anyone would insult her she would smile and pass it on. She never got angry.

Funeral services were held at 2:30 p. m., Tuesday, from the local Brethren church, Rev. James Harp officiating. Interment was in the local cemetery.

Robert James Wolford.

Robert James Wolford, second son of John J. and Elizabeth J. Wolford, was born in Hampshire county, West Virginia, on September 9th, 1854. Died, March 13th, 1932, at the home of his daughter, Mrs. Samuel Rhoads, near Clayton, Ohio, at the age of 77 years, 6 months and 4 days. He had four brothers and five sisters, five of whom preceded him in death. Two brothers and two sisters surviving him: Melinda C. Combs, Mrs. Sarah E. Beery, John M. Wolford and Charles E. Wolford, all of West Virginia.

On October 15th, 1876, he was united in marriage with Mary C. Bucklew. To this union was born three children, two sons and one daughter. The oldest son died in infancy. The younger son, Arthur G. Wolford, of South Bend, Indiana, and the daughter, Mrs.

Samuel Rhoads, survive. His wife, Mary, passed to the great beyond, February 22, 1921.

On April 22, 1922, he was married to Mary C. Parker, who has journeyed with him to the close of life.

He was a stepfather to twelve children. There are surviving him five grandchildren, including Robert Brumbaugh, of Eldorado, who lived with him until of age and two great grandchildren.

He leaves a number of nieces and nephews and many other relatives and friends, who mourn his loss greatly.

Death came as a result of complications.

He joined the Dunkard Church at an early age, to which faith he has held firmly until the last. Has been an earnest, sincere worker in the church all his life and served in the office of deacon 46 years. His passing away will be felt keenly by the church.

He was a man of excellent qualities, a kind, loving father and companion and a neighbor to all.

"Dearest father, thou has left us,

"Here our loss we deeply feel,

"But 'tis God that has bereft us,

"He can all our sorrows heal."

Services held in Englewood Church in charge of T. A. Robinson and L. W. Beery.

* * * * *

NEWS ITEMS.

* * * * *

Wenotchee, Wash.,
March 10th, 1932.

We, the Dunkard Brethren of Wenatchee, Washington, met in quarterly council Saturday evening, March 5th, at 7:30 o'clock. The meeting was opened by our Elder E. W. Pratt, after which the following business was transacted:

Brother Harry Law was elected to the office of Assistant Superintendent of our Sunday School to fill the place of our departed brother, Reuben Miller.

The finance committee was requested to audit the books of both the Church and Sunday School Treasurer.

The Church having had the Bible Monitor sent to Brother Miller has now decided to have the same sent to another brother, providing that he is not now receiving it. If so, it will be sent to someone else whom it will be decided later.

Decided to have our Spring Love Feast March 26th. On March the 9th, we met at the Church and organized a Bible Study Class and Prayer Meet-

ing, and the group out on the slope in one body and those in the city in another, so as to save the expense of driving out, etc. Are to meet in the homes every Wednesday evening. Will study "Church Ordinances". For Wednesday evening March the 16th we will study the 12th Chapter of Rom. Subject, "The Transforming Life".

Since our last report our Sister Hermon, who had the misfortune to break her limb, has been dismissed from the hospital and is improving nicely. Also our Sunday School Superintendent, Brother D. B. Steel, is improving fine, of which all are thankful to the heavenly Father for the same, for it is very helpful to the work to have him in our midst in helping with the work again. Pray for us that we as a church may be faithful to the work; the Lord has assigned us here at Wenatchee that there may be added to the fold those whom the Lord would have saved for his name's sake.

Mrs. Dora R. Spurgeon,
R. F. D. No. 2,
Wenatchee, Wash.

SPRING HILL COUNCIL.

The Spring Hill Dunkard Brethren Church met in regu-

lar quarterly council at one o'clock, Saturday afternoon, March 19th. Our Elder being present, took charge of the services, the book of Jude was read and our Elder gave some good admission on this Scripture. After prayer, the business was transacted. All was done in a very peaceful and pleasing way. We elected our two delegates to District Meeting, with a few other minor matters looked after the meeting closed.

Gladys Wolford,
Cor. Sec'y,
Greenville, Ohio.

NORTHER LANCASTER COUNTY, PENN.

January 2nd, Brother Benjamin F. Lebo, of R. F. D., Carlisle, Pennsylvania, began a series of meetings at Lititz, Pennsylvania, and continued until Jan. 21st.

Brother Lebo, with his special talent, created much interest during the meetings. The meetings were very well attended.

As a visible result, five made application to join in with us and a number of others expressed themselves by saying that the Dunkard Brethren were right and that they expect to join in with them in the near future.

We surely rejoice over the few that came and pray that they may prove faithful and that many many others may give their hearts to the Lord. May Godrichly bless Brother Lebo as well as all others who are in His service, that they may remain steadfast.

A. G. Farnestock,
Brunnerville, Pa.

Bethel, Pennsylvania.

The Bethel Congregation of the Dunkard Brethren Church met on Saturday, January 23, 1932, at the home of Brother John Royer in quarterly council, with our Presiding Elder, Brother J. L. Myers, present. The business was conducted in an orderly manner. We received three new members, two through baptism and one from the Church of the Brethren.

January 24th, services were held in the Reistville house, with Brother Myers and Brother Mathias, who were with us, delivering the Gospel message. The sermons were spirit-fileed and helpful to all present.

D. F. Ebling, Sec'y,
Bethel, Pa.

PLAIN VIEW, OHIO.

March 9, 1932.

We, the Plain View Congregation, held our regular quarterly council March 8th, which

should have been held the thid of March, but on account of the sickness of our minister it was deferred. Brother Rufus Wyatt, our Elder, having come from quite a distance and wanting to get back home it was decided to have the meeting on Tuesday the 8th. We had a very pleasant council. The mebers were not all present, because of sickness in the homes, but all seemed very much interested in the work which did not take long to dispose of.

We elected for our Elder, Brother Lawrence Kreider; for Church Clerk, Brother Josiah Brower; for Church Treasurer, Brother Harry Bowser and Brother Forest Diehl; Brother Diehl to take care of that part of the wark until Brother Bowser is able; Church Correspondent and Monitor Agent, Sister Liretta Brower; our Sunday School Superintendent, Brother Floyd Surber; Assistant Superintendent, Brother William Earnest.

We have four afflicted ones in our congregation; will you remember them at a "Throne of Grace"? , that God will bless them as he sees best. We are but few in number, and we feel we have none to spare, but will be submissive to his will.

Sister Liretta Brower,
Route No. 1,
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BIBLE MONITOR

VOL. X.

April 15, 1932.

No. 8.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

ANNOUNCEMENTS.

General Conference convenes
Wednesday, June 1, at Ludlow
Falls, Ohio, at 9:00 A. M.

Board of Trustees will meet
Tuesday, May 31, at 9:00 A. M.

Board of Publication will
meet the same day, Tuesday,
at 10:00 A. M.

Standing Committee will
meet the same day also at 1:00
P. M.

All interested are requested
to be prompt in attendance.

All business for Conference
should be in our hands in time
to publish in May 15 Monitor.

METHODS AND PRINCIPLES.

Somehow, since we began
our meditations on the church
we hardly find a stopping
place. And while we have
studied the subject from various
angles it seems the study
should not be concluded until
it is considered in some other
relationships.

Perhaps the most difficult

problem of all these relations
is that of discipline or the
regulation of life and conduct
in harmony with the Bible.

“Order” is said to be “heaven’s first law”, which is true; but it is not heaven’s only law. And order does not always mean identity of likeness in shape, form, color, size, conduct or habits. Oak trees may be known by their leaves and fruits; a pine tree is known by its needles and bark; a poplar by its leaves and flowers; and so on in the vegetable world. It’s order. But who ever saw an oak whose leaves were all exactly alike? Or a pine whose needles, or a poplar whose leaves were exactly alike?

In the animal kingdom the same law holds true. Almost any school boy knows a Hereford, a Jersey, or a Holstein, but who ever saw a herd of these in which one or more individual animals could not be distinguished from all the rest? Yet, with all the dissimilarities in any given species, there are

enough points of similarity to distinguish the species.

So, in the spiritual kingdom, while there may not be absolute identity, there should be enough similarity that we may be "read and known of all men". And that is all that ever may be expected so far as uniformity and non-conformity are concerned. Other traits of character being commendable, so long as there is sufficient conformity in leaves, spots, blossoms, bark, horns etc. clothes and ornaments (not forbidden in Scripture), to be distinguished, we should be able to exercise forbearance and be content and live in peace.

When a principle is in question, or is involved, there must be methods of arriving at the truth and of carrying out the principle. In such case we must know if it is an oak, a poplar, a Hereford or a Jersey from the visible marks of the species. So from the outward, visible traits, clothes and ornaments, we should be able to determine whether we are a sheep or a goat, a Christian or an unbeliever; whether we are worthy of membership in the church or not.

If all would do this, "judge ourselves", in the light of truth, and in harmony with our baptismal covenant, the church would have little to do

in the way of discipline, and we should approach happily near the ideal, and compare quite favorably with the right church, the apostolic church.

How did the apostolic church maintain the principle? Did it use methods? Yes, methods were used. Principles were maintained. Just where methods ends and principles begin, and how far methods should be enforced are unsolved problems. These must be determined by the church, with the assurance "whatsoever thou shalt bind, or loose on earth" will be ratified in heaven. And "whosoever sins ye remit or retain" would be recognized in heaven. All this, of course, conditioned upon a fair and impartial application of the law covering the case. Then, too, the penalty for violation of law is not always stated. In such case the church must fix the penalty. For instance, "If thou bring thy gift to the altar and rememberest that thy brother hath aught against thee, leave there thy gift, go and be reconciled to thy brother; then come and offer thy gift." But suppose he doesn't do that, then what? "Whosoever shall put away his wife, except for fornication, and marry another, commits adultery." But suppose he does put her away for another cause, and marry an

other, then what? Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." But suppose she does, what then?

In these and many other instances, the law is given, but no penalty attached for disobedience. Just how far the church may go in such cases in fixing penalties is a problem.

Then, again, many sins abound for which there is no specific law given. Here again the matter is placed in the hands of the church to apply the general tenor of the Scriptures. In this case, as in the last named above, it is easy to see the church may go too far, or not far enough in administering punishment or discipline. Which would be worse, to go too far or not far enough, would be a matter of speculation. Of this class we may name card playing, dancing, movies, and many others of this class.

While no doubt there were cases of such, yet there is no record of any churches in apostolic times that actually expelled members for wrongdoing. Jesus said in case of personal offense, as a last resort, "tell it to the church", but He didn't mention the sin nor the punishment to be imposed. In such case great discretion is needed lest we go

farther, or not as far, as Jesus would have us go. And it is better to err on the side of mercy, not go far enough, than to err in being too harsh, or too drastic, in the enforcement of discipline. And so we are told, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." And, "Happy is the man that condemneth not himself in the thing which he alloweth." And, "With what measure ye mete, it shall be measured to you."

Non-conformity to the world is a principle that should be maintained, and reasonable methods should be developed and executed to maintain the principle. Yet there is no record where an apostolic church disowned a member for not wearing a regulation coat or the hair in prescribed manner, or a dress of a certain style, or a bonnet of designated shape, or for using a song book or Sunday School lesson not prescribed by the church. However, where good judgment is used in recommending these things it would seem the part of wisdom for all to be governed by "the same rule, to speak the same thing, and be perfectly joined together in the same mind and in the same judgment". To use

BIBLE MONITOR

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L. B. Flohr, Vienna, Va., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



coercion in such things will result disastrously.

The ideal in such things is to have a well defined and understood standard and then let each one see to it on his own initiative and voluntary choice that he works up to that standard without coercion or conference rules and enactments. Self-government is the best government, and self-imposed discipline is the best discipline. And so we read, "Let a man examine himself", and "examine yourselves whether you be in the faith".

If this were done there would be little occasion for any other discipline. Unfortunately, however, when criminals sit in judgment in their own cases, few convictions follow. Hence, the need for unbiased tribunals to sit in judgment when criminals are on trial. And for this reason "laws are not made for the righteous but for the lawless and disobedient".

Methods, then, are means to an end and not the end. The end is the principle we seek to maintain. But the methods must be reasonable and in harmony with the Bible. And when our methods are of this nature they will be respected and effective in maintaining the principle we wish to uphold. And there are few minds that will rebel against just and equitable rules, or reasonable restraints designed to uphold a Bible principle. Moral suasion, coupled with sensible methods, will win where coercion and drastic measures fail.

The fewer the rules to disobey, the better the school any day, holds good in the school of Christ.

THE SIGNS OF THE TIMES.

Article 2.

Almost an endless amount has been written about the

signs of the times and the coming end of the world; and a great deal of it has been to no purpose, as we see it; for the object of Jesus and His apostles in writing and speaking as they did was not that men might know even approximately the time of the end, but that they might ever be watching and ready. Jesus placed special emphasis on doing our duty while watching and waiting. What we are doing while watching and waiting is the thing that will decide our place and condition in the world to come. Knowledge as to the time of the end does us no good.

In Second Timothy Paul says that in the last days men would be "heady, high minded". He was not commending these traits, but warning against them. These are to be guarded against, not only in the last days, but at all times. It is but another way of saying that men want their own way, and will have it, even though they stand in opposition to the teaching of the New Testament. If there ever was a time when men were more inclined to be heady than the present, we have not been able to find it in all our study.

That men are so is one sign that we are in the last days. But being in the last days is not the thing to be deplored,

for the last days must come to all things of this world. The thing to be regretted, the thing which we must strive with might and main to change, is just this disposition of men. And the best way to change this in others is to be entirely free from it ourselves. In a sense, the end of the world is comparable to the end of life. Death is not the important thing, but the condition in which death finds us.

It would be well if we would study about the last days more, for where they are spoken of we find statements as to how far and in what manner men have gotten away from the right way. And it is up to us, to us who have taken the name of Christ, to put forth our utmost efforts to change these things that are wrong; no matter whether we believe the end is near or far away. It is our business to get rid of what is wrong, for ourselves and for as many others as possible.

Then in the same connection Paul speaks of another characteristic of the men of the last days: They will be "lovers of pleasure rather than lovers of God". That is bad, it is condemned all through the Bible. But it is not bad because it will be so common in the last days: the badness or goodness does not depend

on the time; to love pleasure more than one loves God is always and eternally bad. And yet, if we are to judge by the things we see, there are myriads of men and women who do love their pleasures more than they do Him whom they call their God.

Men have been pleasure-loving from the beginning. One of the reasons given why Eve took of the forbidden fruit was that "it was pleasant to the eyes". And only God knows how many men and women since that day have gone down to ruin for wanting and taking things that were "pleasant to the eyes". Whenever and wherever men think more of having what they want than of doing God's will, we have idolators. To Eve the fruit appeared more to be desired than the command of God; to the antediluvians eating and drinking, marrying and giving in marriage were more pleasant than obedience to God; to the Israelites at Sinai the golden calf was a better god than Jehovah; and so trouble came upon them and upon their descendants.

What can we say of the men of today? What must be said of many churchmen of today? How much do they love their pleasures? How does the time devoted to them compare with the time devoted to God's

work? What is the goal we desire to attain? Is it to have pleasure or to obey God? Is it to serve or to be served? Why is the desire to amass wealth so nearly universal? Do we want it for the good we can do to others with it, or for the leisure, the standing, the influence it will give us among our fellows?

The signs of the times are that men of the world are getting farther and farther away from God, that evil men are waxing worse and worse. Of what importance is that fact to us? Much, in every way; but mainly that it shows that we, the churches, have failed to obey the orders of our Commander. To us have been committed the Oracles of God; to us have been given the guidance of the Holy Spirit and the continual presence of our Lord; to us have been given the ability and the opportunity, and the command, to go and teach every creature; to us has been given the command to be perfect as our Father in Heaven is perfect. How far have we come short? That is the important question in the last days or in any other days. It is not a question of time, but of obedience. Let me repeat that it is not at all a question of whether the last days are near at hand or in the distant future; but it is a

question—and the most important of all questions for each of us—as to whether we are wanting our own way or God's way. All through the ages God has demanded obedience; and there is not the slightest reason for thinking that He demands it any less now than in the ages that are gone. We need to be less concerned as to the coming of the end and more concerned as to what we are doing with the time given to us.

CHRIST'S TEACHING AS TO THE FUTURE LIFE.

Jesus Christ is the greatest proof of a life after death to be found anywhere in nature or revelation. He brought the fact of a future existence out into clear light. The idea of immortality did not originate with Him. He brought it to LIGHT. Unquestionably, it is one of the original ideas implanted in the human breast and had its beginning with man on the earth. Nature and reason and philosophy drove Socrates and Plato and Cicero and, indeed, all the great masses of men, to believe that there must be a life after death. But the argument from these sources only served to establish the fact. It gave no definiteness of detail regarding the unseen world. The

ideas to which men came by nature and reason were necessarily indefinite and but dimly outlined. It remained for Jesus Christ to bring the fact hitherto seen but dimly out into full light and clear apprehension. The teaching of Christ concerning a life to come is the summit and crown of all the Bible's thought upon this question. What the Old Testament had to say was but the foreshadowing of His works. What the New Testament has to say is but the amplification and reflection of His teaching. What does He say?

(1) He assumes the fact of a life beyond the grave. He did not argue about it, except in one instance when He urged upon the Sadducees, the gross materialists of His day, the fact that God is not the God of the dead, but of the living. And if He is the God of the patriarchs, they must be living. It looks as if He regarded it as no more requiring argument or proof than the existence of God or the reality of the soul. He seems to regard it as distinct.

(2) Jesus never discouraged an expectation of a life after death. One thing certain about Him, He was thoroughly frank and honest. If He had felt that there is no ground for men to hope for a life after

death He would certainly have said so. He declared in so many words, "If it were not so I would have told you!" But He never hinted by word or syllable that such hopes and longings are false and deceptive.

(3) Jesus defined and described the life after death. He not only assumed the fact of it, but He opened the doors just enough for us to learn something of the principles and laws that rule in the unseen world.

(4) Jesus gave definite promise and assurance of a blessed life beyond to His disciples. And—

(5) He gave a practical illustration of life after in raising Lazarus and others, and in withdrawing the veil just once, permitting us to look beyond where Lazarus dwelt in the blessedness of paradise and where Dives was reaping the just dues of a life of selfishness in this world. But chiefly, and above all, the perpetual illustration of life after death is Christ's own triumphant resurrection.

His rising and walking among men and companying with them, walking with two to Emmaus, coming into the evening meetings of the eleven, talking with Peter by the lake side, meeting 500 of His friends at once—all these

many infallible proofs that He who once was dead became alive again and liveth forevermore afford a positive demonstration of a life after death. And the supreme demonstration, added to all the proofs that come from reason and nature and philosophy, makes the fact of another life to be lived after this, one of the surest things in all the world. This we believe to be the teaching of Jesus with reference to the "life everlasting". And yet it is quite evident that present day tendencies demand renewed emphasis and reassurances of this august article in our Christian faith. Dr. Harper, president of Chicago University, shortly before his death, lamented the fact that we have come upon a time when we hesitate to speak with positiveness of a distinct belief in the fact that there is a life after death, that ignorance concerning the details of the world to come so rules our lives to prevent our using freely that Gospel which promises a heaven; that an increasing number of people turn away from the New Testament and find consolation in physical research; that there is gradual lessening of emphasis upon the resurrection both of Christ and of men; that hymns that speak about heaven are reserved for

funerals; that matters pertaining to life after death are being treated by way of allusion; that the life that now is is very much more certain than the life which is to come; and that we can very well let the future be settled by the present. In other words, although we should hesitate to say that we disbelieve in immortality, we belittle it and apologize for believing in it until it is no longer a great force in human life. Or, to put it in the form of a question: Are we ashamed of immortality? Not exactly that, but the future life is "under investigation". Let it be said reverently but none the less positively that with the elimination of the doctrine of the future life from our theological creed, you may poetize about spring and ethical uplifts and cocoons and sweet pictures of butterflies coming out of caterpillars; altruists may urge us to lay down our lives for the benefit of the race and for human solidarity and tell thrilling stories borrowed from Victor Hugo, but **there will be no more preaching of the Gospel, for nothing worthwhile** will remain. The value and dignity of a race of bipedal animals who wear clothes must have their basis in the great fact of a future life revealed by Jesus Christ. The true dignity of

life appears only in the light of immortality.

—Selected by
Junias Spurgeon,
R. F. D. No. 2,
Wenatchee, Wash.

NON-CONFORMITY TO THE WORLD.

Chapter IX. IV

The doctrine of our text fully exemplified in Christian life and character, must determine even the character of our houses of worship.

Though the splendor of Solomon's temple was an inspired symbol of the spiritual beauty and perfection of the church, our houses of worship do not pertain to such a dispensation, but declare the glory of God in subserving the use and convenience of His spiritual worshippers. "The Lord dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things." (Acts 17:24, 25; 7:48, 49.) In every place in the universe the pious heart can find a sanctuary in which to worship God as acceptably as in temples made with hands. The early Christians were mainly deprived of meeting-houses for three centuries.

on account of persecution, yet the rocks and mountains, the valleys and caves, and dens of the earth, furnished them sanctuaries, from which the offerings of adoration and prayers and praise daily arose from humble, grateful, contrite hearts like sweet incense before the throne on high. A Christian's dwelling, farm, work-shop, or study may be a sanctuary. A lonely rock amid the solitude and gloom of night, may become a Beth-el to the weary pilgrim and the desert or wilderness may become "the house of God and the gate of heaven". While we should consult health, comfort, order and convenience in constructing houses of worship, we should avoid all pride, extravagance and useless expenditure of our Lord's money. The splendid pulpits (which, with bad, or no ventilation, have brought so many ministers to a premature grave with bronchial, lung and other diseases), the proud spires and other costly decorations of art with which modern meeting-houses are embellished, are as abominable and idolatrous in God's sight as the oblations of pride and vanity that are weekly laid upon her altars.

Some years ago an acquaintance of mine in one of our western cities, whose congre-

gation was building a meeting-house, costing one hundred thousand dollars, said to me, "I am putting ten thousand dollars into that wall, and," said he, "I had as soon build my monument there as anywhere." I have often thought of that remark—he was building his monument and it is one of pride. His neighbors might pass along in after years and as they looked upon that superb structure, say, "Mr. ——— put ten thousand dollars into that wall." His brethren and sisters might say, "Brother ——— put ten thousand dollars into that wall." His children and grandchildren might say, "Father" or "grandfather put ten thousand dollars into that wall."

But pass near that splendid cathedral some wintry day, and standing on the corner, shivering in the cold, half-clad, is some poor mother, asking a contribution from the passerby. "A penny, if you please, sir, to buy some bread for my poor hungry children." Visit her hovel of poverty in the obscure alley and see her poor children shivering, almost starving, with none to pity save that the widow's God has heard her cry for bread and sent her relief in this hour of dark and deep distress. Inquire, "Poor wo-

man, are you a member of any church?" "Oh, yes," she says. "Where do you worship?" She points you across the corner to that imposing monument of pride, that challenges the attention and wonder of every passerby. "There," she says, "is our house of worship, but I never go to meeting. They rent their pews for a hundred dollars a year, and even if I had a seat, I have no respectable clothes to wear. When my husband lived, he used to earn a good living by his daily work, and then we could go to meeting sometimes but it seems that the people who go to church don't care anything about me now." This, beloved, may seem a hard picture, but it represents the condition of many today in our populous and fashionable cities. Criminal pride abounds in the churches, while the most abject, suffering poverty passes unpitied and unhelped beneath its walls, and worse than all, they call this Christianity.

(These articles are a reprint of a tract by Elder R. H. Miller, deceased, father of R. H. Miller, Jr., of the Church of the Brethren, and being read with much interest by our people.—Editor.)

TEACH US TO PRAY.

J. J. Reppert.

Part I.

One day while the Master was praying, one of His disciples was so impressed that when He concluded His prayer the disciple requested of Him to teach them to pray. For some reason, not stated, the request infers that they had heard John's disciples pray; also, that the Master prayed differently from what John's disciples did, and evidently noticed that his prayers differed from those of David, Solomon, Daniel and the rest of the Old Testament characters, both in word and effect; also different in nature. Hence the request, "Teach us to pray." The Master might have, in a fatherly way, questioned their motive, or He might have referred them to some of the Old Testament prayers; He did not, but without question or any further explanation, said, "After this manner pray ye: "Our Father." These words express a new relation, which was not expressed before. This relationship is created by the new birth, as stated in Jon. 3:3-5, to give admittance into the kingdom. The change is from God, and His servants, friends and chosen people.

Abraham's seed, and their requests were recognized upon a covenant relationship. Now it is child asking the father, the closest relationship one can experience. "Which art in heaven" also indicates change of abode, where the Father resides. There the children enjoy the blessings of home and family fellowship. It also indicates that no longer do they as earthly people ask of their God in heaven to grant them earthly blessings in the peril of earthly dangers; but now ask a Father for spiritual blessings and are in physical danger as indicated in Eph. 6:12, also Matt. 10:28. "Hallowed be Thy name." The children regard their Father as the best of all. They like to talk about his goodness and to display his greatness, and urge that he be revered above all others, and resent when another is boasted of as being greater or his equal. "Thy will be done on earth as it is in heaven." Whatever the Father is trying to accomplish the children are interested in and strive to have it the Father's way. They trust in the Father's judgment, knowing that the Father's pleasure is for their blessing and means happiness and peace. It also indicates a change of abode. That the earth is to be restored to its primitive state and

is to be enjoyed as it was created for man. However, this is noticeable that sometimes in a childlike manner the Father's methods are not used, but human wisdom and human judgment are used and a blunder is the result.

But the Father is kind, loving and long-suffering; He offers His corrections, He exercises patience and grants grace and waits for the work to be accomplished.

"Give us our daily bread."

He provides for our physical needs; He gives a fuller explanation on this provision and request in Matt. 6:25-34. He has made ample provisions for all of His creation and regards man as the highest of this order. We should refrain from anxious concern about these provisions. We shall notice a little later on how He dispenses His provisions. "Forgive us our sins as we forgive those who sin against us." Here forgiveness is taught and is based on the law of reciprocation. It also limits our intimacy with the Father. The spirit of forgiveness measures our freedom and innocence in His presence. Christ forgave us all our transgressions, so we should express our appreciation for this generous act by doing likewise and forgive all.

"Lead us not into tempta-

tion, but deliver us from evil."

This serves as a reminder that the heart of man is evil and being constantly in company or at least get in daily contact with evil influence, we should ever ask the Father to throw or place a safeguard around us so that none of these influences should overcome us.

In our endeavor to steer clear of these evils, point out to us the safe way.

We should be conscious of the fact that there are evils with us we are not aware of, so implore Divine aid to remove them from us.

"For thine is the kingdom, the power and the glory."

His children will not ask for permission to change His kingdom, neither in form nor its subjects; will not seek to have another to reign therein, will not employ any other powers to enforce the government of this kingdom. We shall not resort to legislation and then armament of warfare to maintain the order and laws which are practiced in this kingdom, but we want the Father and His family to be exalted and receive all the credit and not earthly organizations or the powers of this world which comes from the prince of this world and of darkness. The laws of this kingdom are few and simple.

Love is the greatest; its virtues are patience and long-suffering. Its power is the Word and the Spirit. Recognizing this fact grants us the highest privilege that we can enjoy while sojourning here, that of prayer.

REVELATIONS.

13th Chapter.

J. H. Beer.

Article 2.

A beast in the prophetic style is a tyrannical, idolatrous empire. The kingdom of God and of Christ is never represented under the image of a beast. As Daniel (7, 2-3) beheld four great beasts, representing the four great empires, come up from a stormy sea, that is from the commotions of the world; so John, in like manner, saw the beast rise up out of the sea. (V. 1.)

No doubt this beast represents the Roman empire; for both ancient and modern Papists and Protestants are agreed; the only doubt is whether it was Rome Pagan, or Christian, imperial or papal, which may be clearly determined in the sequel.

(V. 1.) The beast hath seven heads and ten horns—which are the well-known marks and signals of the Roman empire, the seven heads alluding to

the seven mountains whereon Rome was situated (Rev. 17: 9), and to the seven forms of government which prevailed there; and the ten horns signifies the ten kingdoms into which the Roman empire was divided, but the Roman empire was not divided into ten kingdoms **until after it became** Christian.

Although the heads had lost their crowns they still retained the name of blasphemy. In all its heads, in all its forms of government, Rome was still guilty of idolatry and blasphemy. Imperial Rome was called, and delighted to be called, The Eternal City, the heavenly city, the goddess of the earth, and had her temples and altars with incense offered up to her; and papal Rome arrogated to herself titles of honors.

(V. 2.) And the beast I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as a lion, **and the dragon gave him his power, and his seat and great authority.** The beast John saw had the disposition of the leopard, the bear and the lion, spotted, cunning, vicious, destructive. The most important part of this verse is the relationship existing between the dragon and the beast.

The beast is, therefore, the successor and substitute of the

dragon or of the idolatrous heathen Roman empire. (V. 3.) John saw the overthrow of that beastly government, and he saw it re-established, according to history B. C. 509, re-established B. C. 29. The sword wound unto death, then healed. All the world wondered after the beast: they followed Rome, voluntarily or by compulsion. Tarquinius was the last king of regal Rome. This was the wound unto death; the people rebelled and overthrew the kingdom and established a different form of government.

The same head which was wounded must be healed; and this was effected by the pope and the people of Rome revolting from the exarch of Ravenna, and proclaiming Charles the great Augustus and emperor of the Romans. Here the wounded imperial head was healed again, at this time partly through the pope, and partly through the emperor, supporting and strengthening each other, the Roman name became formidable again: "And all the world wondered after the beast, and (V. 3), they worshiped the dragon which gave power unto the beast, and they worshiped the beast, saying who is like unto the beast? Who is able to **make war with him?**"

No kingdom was like that

of the beast; it had not a parallel upon earth, and it was in vain for any to resist or oppose it; it prevailed and triumphed over all; in submitting to the religion of the beast, they again submit to the religion of the dragon, it being the old idolatry with only new names. The worshiping of demons and idols is in effect the worshiping of devils.

(V. 5.) And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months. What can be greater things in blasphemies than the claim of universal bishop sovereignty of kings, vice-regent of Christ, and God upon earth! All down through the history of Rome we hear her speaking blasphemies. They set every kind of idol to worship, they claimed to be directed by gods and goddesses in all of their idolatry.

They invented the cruelty of death on the cross as a penalty for crime; and they blasphemed the Son of God by nailing Him to a cross of their invention. They blasphemed the religion of Jesus Christ by forcing men and women to bow to a crucifix (an idol of Babylonian-Roman invention) against their wills.

They blasphemed the name

of God in every religious act in Palestine from the time they subdued Israel until they mocked the Son of God on the cross, and placed a Roman seal on His tomb in defiance of God's power to raise Him up, and on down until Rome's power was overthrown. At the end of forty and two months, or 1,260 days, or approximately 1,260 years which ended in A. D. 606, when the pope assumed temporal power, the power was shifted from the beast with seven heads and ten horns to the beast with two horns. (V. 11-12.) From the description of the ten-horned beast, or Roman state in general, the prophet passeth to that of the two-horned beast, or Roman church in particular.

The beast with ten crowned horns is the Roman empire as divided into ten kingdoms; the beast with two horns like a lamb is the Roman church and hierarchy, or body of the clergy regular and secular.

But what regal Rome lost in the death wound by the sword when she was overthrown, she gained back in her re-establishment, the last regal king wounded to death with the sword; but the wound was healed in the enthroning of first Emperor Augustus in taking the throne in B. C. 29 healed the beast of his death

wound.

(V. 4.) And they worshipped the dragon, and they worshipped the beast.

(V. 6.) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. He blasphemes the name of God by assuming the divine titles and honors to himself.

And it was given unto him to make war with the saints (V. 7), and to overcome them; and power was given him over all kindreds and tongues and nations. Who can make any computation or even frame any conception of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome?

No wonder that by these means he should obtain universal authority over all kindreds and tongues, and nations, and establish his dominion in all the countries of western Roman empire; that they should not only submit to his decrees, but even adore his person, except the faithful few, whose names were written in the Lambs book of life.

(V. 9.) If any man have an ear, let him hear.

God intended His people, His church, to hear this message. John, in giving his message to each of the seven churches, closes his message

by saying he that hath an ear to hear, let him hear **what the spirit saith unto the churches.**

The history of the past ages teaches us that the Roman empire painted the world with human blood and even the Son of God came under her cruel sword (the cross was of Roman origin), while she used her choice weapon she came under its power and perished by the sword.

—Denton, Md.

HOLD FAST.

Galen B. Harlacher.

This being the first part of a new year it is fitting for us to think some on living closer to the blessed Master and His church.

Prove all things; hold fast that which is good. Abstain from all appearance of evil. (1 Thess. 5:21, 22.) We need this advice from Paul as much, if not more, now than the Thessalonian brethren did because of the evil that abounds on every hand in these trying times.

It makes one sad to see how pleasure-mad and sinful the world is getting. It seems that worldly pleasures in this present world are all that are considered by some. And the saddest of all is when this spirit gets in the churches. If

there ever was a time when we should stand firm for what we profess, it is now.

Hebrews 10:23 reads: "Let us hold fast the profession of our faith without wavering." (For he is faithful that promised.)

I appeal especially to the young folks, of which I am one: Let us hold fast to the church and our profession and keep faithful regardless of persecution, trials and difficulties, for they will no doubt come in some form. I am thankful we have men and women who are willing to do this, and if we do this we may be the means of leading others to the light, for our lives are read by all men.

Oh, let us hold fast to that which is good. Then we may receive a reward in the future if we are worthy.

So, may the Lord help us all
Grants Pass, Ore.

PLAIN DRESSING.

Selected by Jos. H. Stark.

Part 2. (Conclusion.)

We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike. When it comes to carrying out the principle, some say, "Let us dress plain-

ly, but let each one judge for himself what plain dressing is." Will a course of this kind secure gospel plainness? Let us see: One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plainly. Another will wear a plain gold ring, a plain pearl, and set up the same claim; a sister will put on a plain silk dress and a plain hat. To this someone will add a plain ruffle and a plain feather, and so it goes on until the Gospel principle of plainness is swallowed up by this kind of plain dressing. When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work and attain our purposes. So, in securing Gospel plainness we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument in favor of uniformity in dress. It is to be used simply as means to an end. Uniformity, in itself, is not plainness. If so, then all uniformed bodies would be plainly dressed, and it is needless to say that it is so. We conclude that to dress uniformly plain is the best and surest way to reach Gospel

plainness. We may sum it up in a single sentence: The way to dress plain is to dress plain. The man or woman who has been fully taught in the Word of God touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the Gospel principle of plain dressing. Do those who hold that the church should make no restrictions in regard to dress know just what such a course would result in? We have numerous examples to warn us as to what would speedily follow such a course. Throw off all restrictions in regard to plain dressing, take away precept and example, and in a few years the Brethren's church, like many others that have pursued the same course, would lose her distinctive features of plainness and be swallowed up in fashions of the world. Do you want to see this result? Sisters decked with the geegaws and tinsels of fashion? Do you want to see our young brethren become mere dudes in society? As we write these lines, we hear a mighty "No!" as if coming from every member go up in answer to our questions. If this, then, is our vote, let us hold firmly to Gospel plainness. This question gave

great concern to many of the world's greatest reformers, Luther, Wesley, and others, took a decided stand on the side of Gospel plainness. Read the Methodist discipline and you will almost conclude that part of it was passed by our Annual Meeting, but loose government has taken the vast Methodist brotherhood far enough away from the simplicity taught by good John Wesley. Shall we follow them?

Lange, in his excellent Commentary, speaking of the following rule laid down by Alvord: "Within the limits of propriety and decorum, common usage is the rule", says: "True, but where are those limits? Are they observed in the full dress of best society in either hemisphere? Is full dress not a misnomer and ought not our Christian matrons use their influence in having full dress made more dress?"

The force of this language will be apparent to all when it is remembered that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of bust. It may seem incredible that women professing godliness will so far forget what is due to their holy profession as to expose themselves to the

view of vulgar eyes. And yet it is done all over this land, and that one hundred years ago were as plain in dress as is our church today.

On this subject, hear what that eminent and devout man, John Wesley, the founder of Methodism, has to say: "Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite; or in order to spare delicate ears, to express it by some gentle circumlocution (like the Dean who, some years ago, told his audience at Whitehall, 'If you do not repent, you will go to a place which I have too much manners to name before this good company'). But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart; the fact is plain and undeniable; it has this effect both on the wearer and the beholder. * * * That is, to express the matter in plain terms, without any coloring, you poison the beholder with far more of this base appetite than otherwise he would feel. Do you know this would be the natural consequence of your elegant adorning? To push this question home, did you not desire, did you design it should? And yet all the time how did you set to public view? A specious face of

innocence and virtue. Meanwhile, you do not yourselves escape the snare which you spread for others. The dart recoils and you are infected by them. You kindle a flame which at the same time consumes both yourself and your admirers. And it is well if it does not plunge both of them into the flames of hell."—Sermon, John Wesley.

These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly attired modest Christian men and women drift into the whirlpool of fashion, as has the church to which John Wesley preached less than one hundred years ago. Hear his final appeal to his church on this subject, and then class some of our brethren who earnestly labor to maintain the Gospel order of plainness among us, with him and call these old fogies together, if you like. "I conjure you all who have any regard for me to show me before I go hence that I have not labored, even in this respect, in vain for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with ourselves. Let your dress be cheap as well as plain.

Otherwise, you do but trifle with God and me, and your own souls. I pray you, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker linen, proverbially so-called from its exquisite fineness; no Brussels lace! no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything small and great, with the single view of pleasing God."

Now, someone will, no doubt, be ready to say this is only a Dunkard notion, the idea of an old fogey. Nay, my brother, this is language of the founder of one of the largest churches, so far as numbers are concerned, in America; and this is and has been the position taken on the dress question by all great reformers, and today there are thousands of people who believe it, but the strength of the example all around them is too strong for them, and they are simply drifting along with the current, uttering at times a feeble protest. Shall we as a church enter into the current and drift, too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-adorned sisters give up Gospel plain-

ness and join in the giddy throng of fashion's vagaries? We say, No! a thousand times No.

Let us adhere strictly to the simplicity of the Gospel. "Let us do everything great and small, with a single view of pleasing God." If we please Him, no matter about pleasing the world. Let us who have departed from this simplicity return to it again, not only in wearing apparel, but in every department of our Christian living. Let us present our bodies, our lives, our all, as an acceptable sacrifice to God, which is our reasonable services.

—Tippecanoe City, O.,

NOTICE.

Plans are being made to hold the District Meeting of District No. 2 at the Orion church at North Canton, Ohio, on May 4th, 1932.

Each church is granted the privilege of sending two delegates, and all business for Annual Meeting of a general nature must come to this meeting.

Elders Meeting May 3rd, at 1:30 p. m.

Preaching in the evening.

All who can, come and make this a helpful meeting and encourage the Orion Church.

Clerk L. W. Beery.

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Sunday School Lesson

Assignment—1931-32.

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For April 24, Matt. 26:26-47.

For May 1, Matt. 26:47-75.

For May 8, Matt. 27:1-26.

For May 15, Matt. 27:26-50.

For May 22, Matt. 27:50-66.

For May 29, Matt. 27:1-20.

Last lesson Jno. 17:1-26.

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NEWS.

* * * * *

Since our last report, I spent two months in Kansas, away from our church, and we were glad to get back to Waterford and enjoy the meetings Sunday morning and evening and Thursday evening prayer meeting. We held our quarterly council March 5. Notwithstanding the trying times we are living in, we have reason to thank God and take courage.

—A. B. VanDyke,
Waterford, Calif.

Eldorado, Ohio.

We, the Eldorado church, met in our regular quarterly council March 17, 1932, with our Elder, Brother Lawrence Kreider, presiding.

Brother Abraham Miller opened the meeting by reading Jude 1. Brother Albert Zumbrum and Brother James Petry were elected delegates to district meeting.

Two queries are sent to D. M.

As we are few in number we ask an interest in your prayers, that we may be among the faithful few.

—Gladys Miller,
West Manchester, Ohio.

Announcement.

The elders of District No. 2 will meet in the Orion church, Ohio, Tuesday, May 3rd, at 10:00 A. M. All the elders are urged to be present.

D. W. Hostetler, Clerk.

Dallas Center, Iowa.

The Dallas Center congregation met in council March 11, conducted by our Elder, E. D. Fiscel. The minutes of the last meeting, which was held December 17, 1931, were read. We did not have much new business to dispose of. A report of the visit by the Deacon Brethren was given. All were in the faith. May God help us all to continue in the faith. We expect to have a series of meetings a short time before the district meeting of the Third District, which will be held next fall.

—Orville Royer.

Pleasant Ridge Church.

The Pleasant Ridge church decided at their February council to hold their Love Feast June 11, with an all-day meeting. Brother Harve Throne and our Elder, D. P. Koch, were chosen as our delegates for the district meeting.

We have had splendid attendance at all church services during the winter months. We have especially enjoyed our Bible study class on Sunday evenings. We first used 1st Corinthians, and then a series of doctrinal lessons. Brother D. W. Hostettler conducted the class. We are very sorry that Brother and Sister Hostettler found it necessary to move from our midst, but we also wish them every success and all the happiness possible in their new home at North Manchester, Indiana.

The Pleasant Ridge church had the privilege of holding a Sunday afternoon service in the home of Mrs. Amanda Dickey in Fort Wayne, Ind. Sister Dickey was received as a member the same afternoon and we hope we can make her happy with some more services in the home. Sister Dickey is an invalid and unable to attend services away.

—Ruth Drake,
Pioneer, Ohio.

Bryan Congregation.

The Bryan church met in quarterly council March 5, with old Elder L. P. Kurtz, presiding. Brother John Sponseller read the 6th chapter of Romans and commented on it. Delegates to district meeting: John Sponseller and Clyde St. John, with H. D. Kintner and Clyde Miller as alternates. We feel the loss of our brethren who passed over the river, Brother John Brown and Brother Frank Hires. May we meet over on the other side, where parting is no more.

—Velmy Sponseller,
Sherwood, Ohio.

Notice.

The Cloverleaf Dunkard Brethren met in regular quarterly council April 4. Meeting opened by singing song No. 451 and reading of Isa. 66:1-4 by Marion Roesch. Our Elder, Brother Moss, presided. Asked our brethren who go to A. M. to try to secure evangelist for 1933.

Will try to hold our spring communion on Saturday, April 23. One has been received back into church fellowship since our last report. We invite any brethren coming our way to visit with us, especially our communion.

—Sister Arthus Roesch,
McClave, Colorado.

Decatur Church.

Decatur Dunkard Brethren church met in regular council at the home of Elder Henry Lilligh, 1530 North Monroe Street. Brother Lilligh opened the meeting with prayer and gave us some good admonition. We only had one item of business to come before the church, which was disposed of unanimously.

We ask the prayers of all the dear brothers and sisters in our behalf that we might be able to do more for the Master's cause.

—S. L. Fouts,
Cerro Gordo, Illinois,
Box 472.

Waynesboro, Pa., Route 2.

We, the Waynesboro congregation, met in our regular quarterly council March 19th. All business was transacted in a pleasing manner. We decided to have Sunday School, and elected the officers, as follows: Superintendent, W. D. Tharp; Assistant Superintendent, H. C. Linebaugh; Treasurer, George Sock; Assistant Treasurer, Lillie Kauffman; Secretary, Mae Tharp; Bible Class Teacher, Harry Demuth; Assistant, Howard Linebaugh; Children's Class, Sister Lillie Kauffman and Helen Flohr.

The election of church officers was as follows: Re-elected Brother Harry Demuth,

Church Secretary; Brother William Sprinkle, Treasurer; Howard Linebaugh, Trustee; Corresponding Secretary, Mae Tharp; Monitor Agent, Jessie Demuth.

We are glad to announce that our church is almost ready for services, and extend a hearty invitation to all who can to attend our dedication and Love Feast May 1st, with Sunday School and preaching following. Located on the corner of Ridge Avenue and West Third Street, Waynesboro.

Perhaps it may also be well to state that we expect to entertain district meeting in August in our congregation. May the Lord ever bless our efforts.

—A. Mae Tharp.

Lower Cumberland Congregation.

We, the Lower Cumberland congregation, met in Mechanicsburg for regular council on March 17, 1932. Elder Jacob Miller presided. We decided to have our spring Love Feast on May 7th and 8th, beginning at 10 o'clock on Saturday morning. All the faithful brethren and sisters are invited to come and commune with us. We were pleased to have the following ministering brethren come and preach for us since our last report: Breth-

ren J. D. Gible of Bethel; W. H. Demuth of Waynesboro, and A. G. Fahnestock, Lititz, Pa. May the Lord bless them for their coming, that they may come again.

—Sister Ruth V. Lebo,
Carlisle, Pa.,
Route No. 7.

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OBITUARY.

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Alta Jane Donnelly.

Sister Alta Jane Donnelly, beloved wife of Chas. Donnelly, of Carlisle, R. F. D., died very suddenly at the home of her son, Jesse, where she had gone on a visit on February 23, 1932. She was aged 52 years. She is survived by her husband, her aged mother, Mrs. Annie Weary, one daughter, Mrs. Ruth Miller, two sons, Jesse and Hugh Donnelly, and one sister, Mrs. Abbie Duncan. Sister Donnelly had been a faithful member of the Dunkard Brethren church in Mechanicsburg. She will be greatly missed, but we trust our loss will be her gain. Funeral services were conducted from her late home by Brethren Jacob Miller and Benj. Lebo from Rev. 14:13. Interment was in the Carlisle cemetery.

—Sister Ruth V. Lebo.

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BIBLE MONITOR

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No. 9.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE CHURCH AT WORK.

The call to discipleship means a call to work. There is no place for idlers in God's vineyard, and no excusable answer to, "Why stand ye here all the day idle"? The call to service is, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive". And this implies work, for there is no reason to expect to "receive" the "whatsoever" unless we earn it by actual service.

But "what shall we do that we may work the works of God"? "This is the work of God that ye believe on him whom he hath sent." That's easy, isn't it? Yes, when we grasp the meaning or get the idea of what it really means to "believe".

It's easy to see faith in a heart that is cheerfully obedient, but it would be difficult, if not impossible, to see faith in a heart that is wilfully disobedient. And since we are to be obedient, it therefore fol-

lows, that the "Lord of the vineyard" has prescribed the work and outlined the service to be rendered.

The nature of this work is concisely, yet comprehensively, stated in "Go ye into all the world and preach the Gospel" or "Go ye therefore and teach all nations." And preaching this Gospel in its fulness, and "teaching them to observe all things whatsoever I have commanded you" embraces or covers the entire work to be done. And the "world" or "all nations" embraces the entire realm of human habitation, the home, the community, the state, the nation, the world, wherever man dwells, which may be designated "home" and "foreign" work. And the more important of these is home work, for without it there can little be done in the foreign field.

The field, then, lies open before us, and the important matter that confronts us is what we are going to do about it. The work is urgent and

the time is short. Whatever is done must be done now, for "we shall not pass this way again".

The Gospel is to be preached, sinners converted, churches established, believers edified, discipline maintained, order preserved, and unity secured and kept. "Yes, all kinds of work we may find in this field, our task then quite plain we may see", and the thing for us to do is to roll up our sleeves and "go to it". It occurs to us we have spent quite enough time laying plans and forming rules of conduct through Conference enactments and we should soon inaugurate constructive measures for aggressive work.

In order to maintain unity of purpose and uniformity in practice, it is necessary for Conference to give expression on such matters as are not clearly defined or specifically stated in the Gospel. Otherwise, confusion and disorder prevails. To walk by the same rule, mind the same thing and be perfectly joined together in the same judgment and no divisions amongst us, there must be a centralizing force or power to which all cheerfully submit and whose advice and counsel all willingly follow. Otherwise, the practice in no two congregations may be alike. All would depend on

the elder or leader of the congregation. To illustrate: A congregation in a certain denomination believed in feet washing, and practiced it. A new pastor was elected who did not believe in it. As a result, feet washing was discontinued in that congregation. And so would it be in many other cases or with many other practices, as the use of the Lord's Prayer, manner of observing communion, wearing of questionable apparel, or visiting questionable places or indulging in questionable games, etc.

The function of Conference is not to make laws, but to give counsel and advice on the many subjects which are of importance, and upon which the Bible may not be specific, and to formulate rules of conduct in harmony with the general tenor of the Scriptures so that all may act alike and work harmoniously in such cases. Otherwise, the will of the leader in each church will be the rule, and confusion the result.

In this sense the church is a theocratic democracy. It does not make laws, but formulates rules or methods of procuring uniformity in the practice in such cases which cannot be secured any other way. So the matter resolves itself into the question of following an indi-

vidual or the counsel of many individuals in Conference.

We are told "in the multitude of counsel there is safety". The greatest of the apostles in counsel with a local church would not set up a rule on a vital question, but sent it up to the highest tribunal in the church, the first and perhaps the only, conference in the apostolic church. In such cases a general Conference is necessary. It worked admirably in that case and may still do so in similar cases.

Cases continually arise in which it would be presumptuous for a local church, however great its leader, to presume to set up a rule for the entire body. In such cases the entire body should have a voice by its representatives, which can only be through conference. In this way uniform disciplinary measures and unity in practice may be preserved.

Conference is not infallible, however, and in one way or another may err in its decisions and such decisions may be revised or changed from time to time until a stand is reached as nearly as may be in harmony with the Scriptures, and when this position is reached, all should be willing to abide by it. When this is done, peace, harmony and

unity will prevail and the church will be a power for good in the world. Amen!

WHAT WOULD YOU DO?

Many persons believe that it will not be long until our Lord comes again; and, consequently, that the end of the world and the final judgment are not far away. But most of them, as well as those who do not have any thoughts about the matter, go on living as they always have; no doubt thinking as the servant in the parable, that the Lord is delaying His coming and that they need not be so much on the watch as if He were coming soon.

I wonder what they would do if they were to get word that He is coming, without fail, next week? Would they, would we, go on as carelessly as we have been going? Would we manifest as great indifference for what concerns His kingdom as we are accustomed to? I do not believe they would. We knew of people who, during the hurricane, prayed most earnestly for the Lord's protection, though they had not prayed in a long time. They felt in danger of destruction; and when the Lord does come again, the unfaithful will be in much greater danger than those were whom the hur-

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ricane threatened to destroy.

We have a world of unbelievers, even in countries professedly Christian. They do not believe the New Testament, at least not enough to obey its teachings. Something is needed to arouse them, to make them believe that they are in danger, in much greater danger than was the careless servant. They will be awakened, but it may be too late then to profit them. There have been warnings in plenty, the command is plain. But they will not heed what was

told them, what they can see any day they choose to open their Bibles and read. They are not interested.

And the blame must rest very largely upon the preachers. They do not give the right kind of an example: they are too much interested in the things of the world, are too anxious to have all the worldly comforts and pleasures they can get. Too often they want to appear to be rich in the things of this world rather than toward God.

But the preachers must not be loaded with all the blame; perhaps not even with the main part of it. Those in the pews are responsible for their influence. Too many believe that money is the principal thing, and so they strive to get money, much money. And when they get it they trust too much in it. They are Laodiceans at heart; and the same doom overhangs these moderns as overhung those lukewarm followers of Christ in the long ago—they will be spewed out.

So often we hear one say, "I do not see any harm in that." But this is always said of something questionable, never of something good. It is not easy at times to say that an action is positively sinful; but all our acts tend somewhere, and we have only to see where a given act is taking

those who do it, in order to judge as to whether it is right or wrong.

A good way to decide any and all such questions is to ask yourself whether it is something you would like to have the Lord find you doing if He were to come suddenly upon you. He is coming in that way some day: it may be tomorrow, it may be next week, next month, or next year. **We do not know when it will be, but we know He is coming.**

What is our main interest? Is it carnal or is it spiritual? Is it to lay up treasure here or in heaven? Does it make us think more about God and the interests of His kingdom, or does it make us think less about such things? What and how does it profit us? None doesn't profit, pleasure doesn't profit.

What changes would we make in our program if we were convinced that in ten days the sign of the coming of the Lord would appear in the sky? How many of the things that we now consider so important would we want to do if we knew that in ten days we would face the Judge of all the earth, and that at that time our destiny for eternity would be sealed? I imagine that we would not even think of doing most of the frivolous things that form so

large a part of our lives now.

And yet, if these things would not be worth doing at the coming of the Lord, how can they be worth doing now?

Only one way of safety has been revealed to us, and that is to be always busy at the Master's work. We are to keep busy at the work left for us to do, and in the meantime to watch and pray. We can never be too well prepared for the coming of our Lord, for after doing all that we can we are of no advantage to Him: it is we who are the gainers from our efforts, not He.

And our reward is not all in the world to come. Faithful service here, service prompted by love for Him who did so much for us, brings great reward here and now. Living for pleasure is not truly living, and it does not bring true happiness even here. This fact will be plain to all who serve from the heart. Millions have experienced it, and millions more would if they were to give the Christian life a fair trial. It is a life of faith, of trust, of peace, and of glorious hopes for the future. And the path of it grows brighter and brighter as we go along, until it ends in the perfect day of eternity with God and our Savior.

G. maham

NON-CONFORMITY TO THE WORLD.

Chapter X.

The Doctrine of Our Text,
Fully Exemplified In Christian Life and Character,
Must Determine the Character of Our Dwellings and Their Furniture.

To consult health, convenience, comfort and durability in constructing our dwellings, is really to secure facilities for a more earnest and useful Christian life; but the spirit of emulation, which seeks merely to equal, or excel, someone and expends means to gratify such vain desires, is worldly and sinful. "Emulations", which prompt such things, the apostle classes among the works of the flesh (Gal. 5:20); and the Apostle John declares that "the lust of the eyes" and "the pride of life" are not of the Father, but of the world. (I John 2:16.) Therefore, we should scrupulously avoid even such parades of fashion upon our walls and in our parlors as would not be in harmony with Christian principles and modesty, if placed upon our persons.

Chapter XI.

The Doctrine of Our Text,

Fully Exemplified, In Christian Life and Character Must Further Determine the Very Character and Manner of Our Apparel.

1. I know it is unpopular to speak on this subject in many congregations even called Christians. It used to be equally unpopular, in some localities, to speak against the use of intoxicating liquors, and so it is yet in some places to speak against the use of tobacco. I have known men to leave the house of worship, because allusions have been made, though in great kindness, to the slavery and filthiness of such habits. So there will always be found persons who will be offended at allusions to dress in preaching, and even ridicule them as little things—beneath the dignity of the Christian minister to notice, but it is chiefly because such allusions put the axe to the roots of the "little things" which they worship and adore.

I once read of a missionary in India who heard some women screaming one day by the market house. Approaching, to ascertain the cause of their distress, he discovered a huge ox, standing by, eating the cabbage and other marketables from their baskets. He drove the ox away, for which the

women seemed very thankful, but presently found himself surrounded by a mob, who upbraided his conduct and reminded him that it was a sacred ox and one of their gods.

There are thousands today, who, professing to worship the God and Father of our Lord Jesus Christ, bow in devout praise and adoration at the shrine of fashionable dress. They can hear without offense, nay, with apparent gratification, contempt poured upon the humble precepts and ordinances of Jesus, but if fashion, their darling deity, so proudly enshrined in their warmest affections, be touched, they cannot endure it. Yet, the servants of Christ must magnify their office, and speak, whether men will hear or whether they will forbear. Dress is for protection, health and comfort, hence it should be clean, decent, neat, convenient and orderly; but nothing is more clearly taught in the Christian Scriptures than Peter and Paul, the great apostles to the Jews and Gentiles, who spake by inspiration from God, have taught, our adorning should not be that of "braided hair", or gold, or pearls, or costly array, "but of good works, and the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet

spirit, which is in the sight of God of great price". (I Tim. 2:9, 10; I Peter 3:3, 4.)

I maintain that the fashionable dressing of this age, considering its disastrous effects upon human health and life, is a high crime in the sight of God. One has just as much right to kill himself or herself by intemperate eating, drinking, working, or anything else, as by unhealthy dressing, such as serves for show instead of protection, hinders the circulation and prevents the free and natural development of physical power and energy. If woman, aggrieved by the desolation of ardent spirits, bereft of father, husband, brother and son, who have filled the drunkard's grave, feels that it is high time to enter her protests against the ravages of the intoxicating bowl, we bid her Godspeed, but also maintain that it is high time for man, who is being bereft of mother, wife, sister and daughter, who, becoming the victims of fashion, fail to live out half their days, to enlist their earnest and united efforts against this fearful monster and curse of the human family. If drunkenness has slain its thousands, fashion has slain its tens of thousands.

2. But the criminality of foolish dressing from a physical standpoint can hardly

equal the loathsomeness of its moral corruption and degradation. Let the body be adorned with the flush of health and strength, the mind with knowledge, and the heart with love. These are beautiful, indeed, but when we attempt to decorate our bodies with jewelry, the Hottentot and savage will excel us. They not only perforate their ears for ear-bobs, but often hang jewelry in their lips and noses. The chiefs of the most savage tribes of American Indians far out-dazzle in their splendor of costume the mightiest sovereigns that ever ruled the destinies of the greatest and most civilized nations of the earth. If our adorning be that of dress, even the loathsome caterpillar and venomous serpent will excel us.

“Let me be dressed, fine as I will,

Flies, flowers and worms excel me still,

Then will I set my heart to find

Inward adornings of the mind;
Knowledge and virtue, truth and grace,

These are the robes of richest dress.”

As man advances in the development of his higher moral and spiritual nature, his aspirations for the trinkets and foppery of fashion diminish in the same ratio. Even men

and women of the world who become great from a standpoint of moral and intellectual strength of character, are usually very plain in their apparel. Great undertakings and great achievements can never be accomplished through the imbecility of such powers as lust after the gaudy trifles of fashion. How much less can the higher perfections of Christian character be attained through such carnal weakness.

3. Fashionable dressing, with its attendant parades, indicates an utter ignorance, inapprehension or want of appreciation of one's true nature and condition.

I cannot better express my mind on this point than to quote some remarks of an ancient father, viz., Gregory of Nyssa. He says: “He that looks to himself, and not to the things that are about him, will see little reason to be proud, for what is man? Say the best of him, and that which may add the greatest honor and veneration to him, that he is born of nobles; and yet he that adorns his descent and speaks highest of the splendor and nobility of his house, does but derive his pedigree from the dirt: and to inquire more narrowly into the manner of his being born into the world common with other

men, were to uncover what shame and modesty require should be concealed in the profoundest silence. And dost thou not blush, thou statue of earth, who are shortly to be crumbled into dust; who, bubble-like, containest within thee a short-lived human being? Dost thou not blush to swell with pride and arrogance, and to have thy mind stuffed with vain, idle thoughts? Hast thou no regard to the double term of man's life, how it begun, and where it will end? Thou pridest thyself in thy juvenile age and flatterest thyself in the flower, the beauty and sprightliness of thy youth, that thy hands are ready for action, and thy feet apt to dance nimble measures; that thy locks are waved by the wanton motions of the wind, and a soft down overgrows thy cheeks; that thy purple robes put the very roses to the blush, and thy silken vestures are variegated with rich embroidery of battles, huntings, or pieces of ancient history; or brought down to the feet, artificially set off with black, occasionally made fast with strings and buttons. These are the things thou lookest at without any regard to thyself. But let me a little, as in a glass, show thee thine own face, who and what thou art; hast thou not seen in a public

charnel-house, the unveiled mysteries of human nature; bones rudely thrown upon heaps; naked skulls with hollow eye-holes, yielding a dreadful and deformed spectacle? Hast thou not beheld their grinning mouths, and ghastly looks, and the rest of their members carelessly dispersed and scattered? If thou hast beheld such sights as these, in them thou hast seen thyself. Where, then, will be the signs of thy present beauty, that good complexion that adorns thy cheeks, and the color of thy lips, that frightful majesty, and supercilious loftiness that once resided in thine eyes, or thy nose that once beautifully graced thy cheeks? Where are thy locks that were wont to reach thy shoulders, the curls that used to adorn the temples? What has become of those arms that used to draw the bow, those legs that used to bestride thy horse? Where is the purple, the silken garments, the long robe, the belt, the spurs, the horse, the race, the noise and prancings, and all the rest of those things that now add fuel to thy pride? Tell me, where then will these things be, upon the account whereof thou dost now so much boast and bear up thyself? Was there ever any dream so fond and inconsistent, anything more fantastic

that ever appeared to a man asleep? What shadow was ever so thick, so incapable of being grasped within the hollow of the hand, as this dream of youth, which at once appears and immediately vanished away"? (Cave's Prim. Christianity, pp. 180, 181.)

Tertullian, referring to the impiety of foolish dressing, says: "We are not to seek after neatness and plainness beyond what is simple and sufficient and what pleases God; against whom they offend who are not satisfied with his workmanship."

Cyprian supposes God might well address such persons thus: "This is not of my workmanship, nor is this our image and likeness; thou hast defiled thy skin with false composition, changed thy hair into an adulterous color, thy face counterfeit, thy shape corrupt, thy countenance quite another thing; thou canst not behold God, thine eye not being the same which God created, but which the evil spirit has injected; thou hast imitated the fiery, sparkling and glittering eyes of the serpent; of thine enemy hast thou learned to be overtrim and neat and with him, like to receive thy portion."

Peter of Antioch, addressing one who sought to make herself considerable in his sight

by her jewelry and rich robes, said: "Tell me, daughter, suppose an excellent artist, having drawn a picture according to all the laws and rules of art, should expose and hang it forth to view, and another rude and unskillful bungler coming by, should find fault with this excellent piece, and attempt to amend it, draw the eyebrows to a greater length, make the complexion whiter, or add more color to the cheeks; would not the true author be justly angry, that his art was disparaged and undervalued, and needless additions made to the piece by an unskilled hand? And so it is here; can we think the great Artificer of the world, the maker and former of our nature, is not, and that justly, angry, when you accuse his incomprehensible wisdom and perfection, of unskillfulness and want of knowledge? for you would not add your reds, whites or blacks, did you not think your bodies needed these additions; and while you think so, you condemn your Creator for weakness and ignorance; but know that He has power answerable to His will, and, as the Psalmist tells us, the Lord has done all things as He pleased; and He that takes care of what is good for all, would not give what is evil and hurtful unto any. Cor-

rupt not, therefore, the image of God, nor attempt to add what He, in His infinite wisdom, thought not fit to give; study not, to invent this adulterate beauty, which even to chaste persons proves a cause of ruin, by becoming a snare to them that look upon it." (Idem., pp. 200, 201.)

Ambrose, speaking of the duplicity of character which artificial dressing involves, says: "Women, in their fear, that they may not prove attractive to men, paint their faces with carefully chosen colors, and then, from stains on their faces, go on to stains on their chastity. What folly it is to change the features of nature into those of a painting, and from fear of incurring their husband's disapproval, to proclaim openly, that they have incurred their own. For the woman who desires to alter her natural appearance pronounces condemnation on herself; and her eager endeavors to please another proves that she has first been displeasing to herself. And what testimony to thine ugliness can we find, O, woman, that is more unquestionable than thine own, when thou art afraid to show thyself? If thou art comely, why dost thou hide thy comeliness? If thou art plain, why dost thou lyingly pretend to be beautiful, when thou canst not enjoy the pleasure of the lie either in their own consciousness, or in that of another? For he loves another woman, thou desirest to please another man; and thou art angry if he love another, though he is taught adultery in thee. Thou art the evil promptress of thine own injury. Even the woman who has been the victim of a pander, shrinks from acting the pander's part, though she be vile, it is herself she sins against and not another. The crime of adultery is almost more tolerable than thine, for adultery tampers with modesty, but thou with nature." (Christian Doctrine, pp. 160, 161.)

TEACH US TO PRAY.

J. J. Reppert.

Part II.

Now, after considering this model prayer, we want to consider some of the Father's methods of conveying to us the answers to our prayers.

Remembering that the model prayer is a perfect prayer and when we are able to exemplify this prayer we are perfect.

I notice upon examining the prayers recorded in the New Testament that they are slow in patterning after this model

prayer. Possibly this prayer was not recorded in word and passed on to the brethren so they could read and consider it as you and I can. Many of these prayers are yet patterned after the Hebrew and Jewish style. When Jesus proceeded with his model prayer, he in a simple form addresses God as Father, and dropped the long ceremonies of reminding God the Father of his covenant relationship and enumerating his qualities, such as his loving kindness, long suffering, forgiving and etc., etc. But in a childlike manner calls him Father. A child that is reared in a well-regulated and orderly home will so conduct its manners in the presence of its parents that even a stranger being present can know the relation existing. So should we, as spiritual children, conduct ourselves that a stranger can determine our relationship. Now, we, like many of the children of the past ages, may be slow at learning; this slowness at learning, I believe, is one of the great hindrances of the kingdom coming in its fullness, and is also a hindrance to our prayers being answered. Prayer is the highest privilege granted to man and is the soul's desire, whether uttered in word or deed. We ask the Father to teach us to pray. Then we must be will-

ing to learn; the Father has left his word on record for us, so it is for us to examine. It teaches us that we must recognize that Christ is our mediator, we must accept the spirit for utterance and his word for counsel. We say we would not ask the Father to do anything against his will or ask for anything that is not in harmony with his will, but we notice that some who profess to be Christians do some things very close akin to it. For an example: (Prov. 13:15) "The way of the transgressor is hard." A positive decree of God and he will not change it. Some Christians will help in an attempt to change this way by legislation, then resort to armaments to enforce these laws. The proper thing to do is get our children and friends out of this way and get them to travel the right way and let God take care of the way transgressors travel, or evil way. A child to the Father's wants the Father's will to be done in his Father's way; being a child, I have access to his storehouse of blessings, but for some reason I cannot gain admittance. Upon a thorough investigation of my condition I find myself lacking in the character and Christian virtue of patience; I apply some of my knowledge and wisdom, I turn to his word for instruc-

tions and, lo! in Rom. 5:3-5, I find this: "That his way is by the experience and reality of tribulation." Not considering this a pleasant way, I ask why not in a more pleasant way? I have heard preachers represent it as a more pleasant experience. We shall refer to these experiences later in this article. Another example: I become aware of the fact that I am not as submissive and obedient as I ought to be. I again turn to the word to see if I can find any instructions on this subject. In Matt. 27: 42, John 3:16, Phil. 2:4, Heb. 5:8, I find the Son learned obedience by the things he suffered; he also found an occasion to offer himself as a sacrifice; even to me I ought to be willing to lay down my life for my brethren's sake. Now, we shall consider some of these experiences. When these experiences have been a reality to us I will become more like him, and I should know what things to take to my Father in prayer and the things he defines for me in his word. We want to look at another phase of prayer life which is illustrated by an incident of this nature: Two children playing together by the water's edge, one falls in, strangles, becomes helpless; his companion drags him to the shore, but drops to his knees, begins to

pray, in answer to teachings he has received from good parents, but does nothing more to restore life. We know the results. Had the child attempted to restore life and at the same time prayed, we might have reasons to expect different results. Again, I might feel myself in need of bread. I ask the Father for my daily portion. His ravens may not be at hand, neither the widow with her meal. So offers me an axe, hoe, shovel, or even the plow handles; his method may not be what we expect, but it is not our privilege to dictate to him the how, when, or where, but he employs methods our service requires. Let us consider some of the Christian virtues such as love for an example. It may be my lot that I may have to associate with unloving people and listen to words or see things that would wound my feelings; but love suffers long and is kind. I am not getting victory in my struggles. 1 Jno. 5:4 says that victory comes through faith, others might be considered but I believe these will suffice to illustrate the point, that experiences must be real and have such a testimony that there will be no doubt left in our mind, then, too, Satan will not be able to deceive us.

These experiences ought to

teach us that our lives ought to be spiritual, our service a spiritual service. These experiences require that the heavenly law will reign in our lives; this places us in the heavenly sphere. Then the Father will not question our sincerity and faith, neither our ability to rightly use the answers to our prayers, and our prayer will not be a lot of words together, mentioning the things we have heard, or a lot of nice, well-chosen words to be heard of men.

In conclusion, let me bring this to your remembrance: That the model prayer is a perfect prayer, none other contains more; given by a perfect teacher, who has a matured mind, a perfect judgment, and has learned by real experience; his course is not hard; his credits being reward; the title he gives is Son of a worthy Father. Take up the course and learn to pray for the effectual fervent prayer available much. (Jas. 5:15.)

—Chico, California.

THE BIBLE.

Holy Bible, book divine,

Precious treasure, thou art mine;

Mine to tell me whence I came,

Mine to teach me what I am.

Mine art thou to guide my feet;

Mine to guard me while I sleep;

Mine to chide me when I rove;

Mine to show a Savior's love.

Mine to teach me in my youth;

Fill my mind with saving truth;

Mine to keep me lest I stray;

Mine to guide me all the way;

Mine to cleanse me from all sin,

Make and keep me pure within;

Mine to purify from dross,

Save me from eternal loss.

Mine to cheer my closing days,

Fill my heart with holy praise;

Mine to purge me from all leaven;

Mine to land me safe in heaven.

Mine to comfort when I die,

Waft me to my home on high,

Show me mysteries divine,

Best of all and most sublime—

God the Father, God the Son,

God the Spirit—three in one.

It's a perfect looking glass,

Shows exactly what we are.

By it ev'ry one must pass—

All our inner lives laid bare.
Holy Bible, book divine,
Precious treasure, thou art
mine.

—Geo. F. Woodard,
945 Austin Street,
Kalamazoo, Mich.

QUERIST'S CORNER.

We are asked to give the meaning of our church name, "Dunkard".

In the first place, Dunkard Brethren is our name. "Dunkard" is a descriptive term telling what kind of Brethren we are, as River Brethren, United Brethren, "River" and "United" are not names but descriptive terms telling the kind of Brethren. The only difference, "Dunkard" is a proper adjective and may be used to designate the entire church as American citizen. When so used they must be plural in form thus, Dunkards and Americans. "River" and "United" can not be used in this way.

In the second place, Dunkard is a derivative term from the German word "taufe". When our people started in Germany, 1708, they found that trine immersion is the only mode of Scriptural baptism, and so baptized that way. Taufe-dippers was the term applied to them because

they dipped forward in baptism, which is the only Scriptural posture in baptism. This taufe was followed by **tunker**, later on **dunker** took its place, both being German terms. Then when our people emigrated to America this term dunker was Anglicised and spelled Dunkard, and so Dunkard is an English term meaning dipper, as dunker andunker, and as applied to our brethren it means trine immersion Brethren. Whenever trine immersion is practiced the forward posture is used and always has been. Single immersion was so practiced until the rise of the English Baptists in the 17th century. They invented backward baptism.

WHAT THEY SAY.

"Dear Brother, please renew my 'Monitor'. I could not do without it, as I get so much food for the soul from it. I am away off from the church and alone. The Monitor is so much comfort to me. Thank you.

"D. K."

* * * * *

"The 'Monitor' is such a good little paper, I can't hardly wait till it comes. It has such splendid reading I wouldn't want to do without it. I am sending you \$5.00 to

use where you think it will do the most good, and my prayer goes with it. Pray for me, as I am alone. All I have is my Bible and the Monitor, and if we live up to them we won't go astray.

"No Name Signed."

* * * * *

"Seems to me the 'Monitor' is getting better all the time.

"T. M."

* * * * *

These quotations are selected from many others of a similar nature. We are glad these dear souls get so much help and comfort from the "Monitor". This could not be were it not for the excellent matter furnished by our contributors, to whom we are grateful.

NON-RESISTANCE.

L. I. Moss.

This is a subject I have been thinking much about lately. I wonder if we are teaching and preaching as much as we ought on this question. I think if we will all study John 18:36, 2 Cor. 10:4, Matt. 5:44, and Rom. 12:21, will be enough to show us the Christian should not take part in carnal warfare. I am not going to explain these texts; the reader can study them for themselves. I do urge all the

members of the Dunkard Brethren church to study the Word, and may we all be united from the beginning of our organization to the end of all time against all carnal warfare.

I have recently read a history of the Brethren which shows some of the suffering of the early church during the Revolutionary War because they were willing to suffer rather than violate the Gospel on this doctrine. Christopher Sower, a wonderful brother and elder and printer, did so much for the church and had gained possessions about him at Germantown, stood for the right on this question and during the war was stripped of his clothing and some ragged clothes placed in their stead; he was painted different colors, and later the officers sold all his possessions, leaving him penniless in his old age.

Back in Germany after the church was born there, there was an elder by the name of Elder John Nass, who fell into the hands of some recruiting officers. He was a portly man, just a type these officers wanted for a bodyguard for the emperor; the officers coaxed and pinched and abused him and even took a cord and tied to his large toe and his thumb and hung him up by this cord

to try to force him to consent to serve in the army. Finally, when he would not, they took him to the emperor. The emperor questioned him as to why he would not serve. His whole plea was it was wrong because the Bible and Jesus said it was wrong. Don't forget, he took his defense from the Word of God. The emperor then released him and gave him a medal showing how he respected him in his courage.

Then I think of Elder John Kline during the Civil War, and not only he, but many others who suffered many hardships, and he finally was shot because they stood for the teachings of the Word on war. Elder Kline even wrote to the highest authority and pleaded for some way for those of churches who had always stood against war to be exempted, and the whole church prayed to that end, and many had to flee from their homes to keep from bearing arms. Many went east into prisons. Elder Kline himself was in prison, but while there he preached and seemed to be at ease, and in his last days he knew his life was threatened, but he said they could only kill his body. And in a few days he was shot.

Dear readers, are we ready to stand the test of some of

our foreparents? Are we ready to stand true to the word to the letter no matter what may come? Are we willing to stand in full opposition to carnal warfare, or will we, like many during the World War of a few years ago, take some other excuse for exemption than the Gospel? It was said of some professors during the World War that their churches were the best recruiting stations. I myself could see but little difference in the non-combattant service and the man at the front, only the non-combattant was in less danger of his own life.

Non-resistance not only applies to war but it comes to individual conflict. We are to love our enemies, pray for them which despitefully use us.

—McClave, Colorado.

MISSIONARY OR ANGEL, WHICH?

By D. C. Hufford.

God closed the Adamac period by bringing the flood. He closed the Noachian period by burning the cities of Sodom and Gomorrah with fire. He closed the Abrahamic period by sending Moses to deliver

his people from their accursed bondage. He warned the house of Israel time and again how he would interfere in the closing of their dispensation, and made his word good. He opened this dispensation by sending Christ to preach the Gospel, and by prophecy has told the world how he will intervene in the closing scenes, and especially in the matter of preaching the Gospel to the uninformed. His words are: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people."

Have not the nations been told that "I am alpha and omega, the beginning and the end, the first and the last"? Did heaven ever begin anything and leave it for man to finish? It has been plainly shown that God began every dispensation, and in his own way and manner closed them; and, after having so plainly foretold us how he will close this one, need we have any fear that, if we abide by his decree, it will not end in justice? If the nations—and especially the religious ones—could have had their way, God would have been robbed of his word long ere this. By their present zeal, if they had their

way, heaven could not make his words come to pass. The angel of which the revelator speaks has a mission, and that mission is to preach the Gospel to every nation, kindred, tongue, and people that dwell on the earth. There are three reasons for this: As God opened and closed every previous dispensation, law demands that he intervene in the closing of this one, also. Second, the spirit of anti-Christ, under the most powerful and deceptive form of pretending to serve God, will prohibit his true servants from preaching the Gospel in its purity. As there was a famine—but not for the want of bread and water—in the closing scenes of the Jewish nation, so likewise there will be a famine of truth in the end of the Gentile time. Nor are we so very far removed from that time even now.

The third reason is, the Gospel sun will have set and spiritual darkness will cover the whole earth to the degree that the words of the prophet are again fulfilled, "Darkness shall cover the earth and gross darkness the people." Under this condition there will be many thousands, and possibly millions, that have never had the opportunity of hearing the truth, who can not come to judgment understandingly. God, being all just, could

neither save nor condemn them while they are in ignorance of his word; and in order that he be no respecter of persons, he has wisely and fatherly and justly provided that an angel shall complete the preaching of the everlasting Gospel of truth to all that shall dwell on the earth before Christ shall come to set up his kingdom; which will be after the smiting of the "image", the man of sin, the beast, whose deadly wound was healed in connection with the beast that came up out of the earth, having two horns like a lamb, but speaking as a dragon — evidently meaning the Protestant world; as also the mystery Babylon, the mother of harlots, which sitteth upon the seven hills, and the beast whose number is six hundred three score and six. All these different names in reality refer to the spirit of anti-Christ, that will rule the earth in connection with the false prophet at the close of the Gentile time. Nothing can be more clear to the observing mind than that there will be three divisions of the inhabitants of the earth when the "stone" shall smite the "image". The one will be Romanism, the man of sin, who opposeth and exalteth himself above all that is called God, so that he as God sitteth in

the temple of God, shewing himself that he is God. The other will be the false prophet — Mohammedanism, the followers of Mohammed — that will finally swallow up almost the entire eastern country, the land of darkness. The last, and but few in number, will be the remnant of spiritual Israel, the people of God. Shortly before the smiting of the image, the Gentile kingdom, the Gospel, by the mouth of the flying angel, will be preached unto every living soul upon the face of the earth; and the closing warning is: "Fear God: and give glory to him, for the hour of his judgment is come." This is the closing scene of missionary work upon the earth. As God is Christ, and Christ is God, began it, so God and Christ, through the angel, will complete it. And, furthermore, so perfect will have been the spreading of the Gospel that not one soul that has ever been born, or ever will be born (who are accountable to law) will come into judgment without having heard the Gospel, and obtained a chance to accept or reject it. Here is perfectness in means as well as in matter, and anything short of this is not becoming of God.

—Selected.

Ansonia, Ohio.

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Sunday School Lesson

Assignment—1931-32.

* * * * *

For May 8, Matt. 27:1-26.
 For May 15, Matt. 27:26-50.
 For May 22, Matt. 27:50-66.
 For May 29, Matt. 27:1-20.
 Last lesson Jno. 17:1-26.

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NEWS.

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Englewood Council.

We held our regular quarterly council on March 26th. Had a good attendance of membership and a very nice meeting. Several members have moved to other congregations. One letter was granted and three more are pending.

J. P. Robbins and the writer were elected delegates to District meeting at the Orion church. Several from here are planning on going. Having helpful services, with good attendance.

—L. W. Beery, Clerk.

Orion, Ohio.

The Orion congregation met in regular quarterly council Saturday, April 9th. Arrangements were made for the Dis-

trict meeting of District No. 2, which is to be held here May 4th. Owing to our caring for the District meeting, we have decided not to have a spring communion this year. Brother B. F. Lebo of Carlisle, Pa., will conduct a series of meetings for us, beginning August 27th. Our communion will be at the close of these meetings.

Since our last report, one has been added to our number by baptism, and two by the right hand of fellowship. Two others have just expressed their desire to be received by baptism, which will be attended to in the near future. One member has been disowned.

We invite all who can so arrange to stop and worship with us on their way to or from the Annual Conference at Ludlow Falls. For those coming to our District meeting we give the following

NOTICE.

The Orion congregation is located near Route 8, seven miles north of Canton and 16 miles south of Akron. Those coming from the southwest will strike Route 30 either at Beaverdam or Marion or Wooster. Come to Canton on 30 until you meet Route 8, which will lead you north to Orion. Those coming from the northwest will come by way of Route 20 to Norwalk, then drop south to Route 17 and

continue thereon to Route 8 then south to Orion. Should any come by rail, come either to Canton or Akron and then by bus to Orion.

—F. B. Surbey,
North Canton, Ohio,
Route 8.

Notice.

—We, the Gravel Hill Dunkard Brethren, will hold our communion Saturday, May 21. Afternoon meeting at 2:00 o'clock. We desire for all who can to come and commune with us.

—Sister Josie Kintner,
Flora, Indiana.

Dallastown, Pa., Route No. 1.

The Lower York County Dunkard Brethren, Shrewsbury, Pa., met in council on Monday evening, March 28, at 7:00 o'clock, with our Elder, J. L. Myers, in charge, presiding. The business for council was disposed of in a very peaceful manner. We decided to have our Love Feast May 15th; services in the morning, 9:00 o'clock for Sunday School; 10:00 o'clock for preaching. Dinner will be served at the church. Services in the afternoon and Love Feast proper in the evening. We extend a hearty invitation to all who can to be with us.

We also have decided to have a series of meetings this

fall, beginning October 30th, and shall continue for two weeks, with Brother A. G. Fahnestock, Brunnerville, Pa., the evangelist. Come and worship with us, all who can, during these meetings. We solicit your prayers in behalf of these meetings in every respect, that it may be the means of bringing souls to Christ and the church. We pray that Brother Fahnestock be blessed with everything he needs to assist us in having a successful meeting in every respect for the Lord.

—Charles H. Ness.

Louisa County, Virginia, Mission.

We, as a mission, point and a part of the Vienna congregation, have been receiving help each third Sunday for over a year. Elder J. F. Britten has been especially active in the encouragement of the work here. He usually preaches three to four times each trip, two sermons at the Louisa County Alms House, one at Pendleton Mission and Sunday night at Brother Harrison Donivan's home at Louisa. We have a good Sunday School at Pendleton and prayer meeting each Wednesday night. A survey taken some time ago shows considerably over a hundred young people under 18 years of age within

a radius of one and one-half miles of Pendleton, eager to hear the word and no church or service for several miles. Surely they deserve the best—what will the harvest be? In our isolation we feel hungry for the fellowship of more of like precious faith. Any one wishing to change location, with a view of a larger service in His cause, will find a welcome here. We are few in number but feel there are greater things in store for us if we fail not. Your Sister,

—Audrey E. Shumake,
Louisa, Virginia.

Ridge, West Virginia.

The Ridge members of the Dunkard Brethren church met for council on April 9th, with our Elder, P. P. Snyder, from Oakland, Md., in charge. All matters were disposed of in a pleasing manner. The meeting was opened by singing a song, after which Elder Minor Leatherman read a Scripture passage and led in prayer. We elected our Sunday School officers, who were as follows: Superintendent, Brother Minor Leatherman; assistant superintendent, Brother Edward O'Brien; secretary, Brother Alfred Likins; Bible Class teacher, Brother Thomas Harris; assistant, Brother Minor Leatherman; junior class teacher, Brother William Lik-

ins; assistant, Brother Ray Leatherman; also, Sister Grace O'Brien was elected Monitor agent and correspondent. We feel the work that was done at this council was pleasing to all.

The following evening at 8 o'clock Brother Snyder preached a very able sermon, for which we all felt very thankful.

One young brother has been added to our number by baptism since our last report. The congregation at this place is growing, and we hope it will continue to grow, not only in number but in good works. Our hope is that many others in the near future may see their way and join our number, also.

—Grace O'Brien,
Antioch, W. Va.

Midway, Indiana.

Our church at Midway, Ind., met in our quarterly council March 19th at 2 p. m., to take care of whatever business should come. Brother D. P. Klepinger presided, in the absence of our Brother D. P. Head. We have secured the promise of Brother Arthur Miller of Tyner, Ind., of the Fair, Va., church, to begin a two-weeks meeting the 14th of August and our Love Feast August 27th, if God so wills

that we may. We hope this meeting will be one in which many souls will come to Christ. We have been made glad again by receiving Brother Clarence Wolf and family of Gravel Hill by letter, making six more. Brother Chester Hyatt and family are now located where they are attending our services and we hope they will soon bring their letters. Brother Ralph Frantz still suffers much pain in the hospital, but shows wonderful Christian patience.

—Martha Barnhart,
208 N. Water Street,
Peru, Indiana.

Coon River, Iowa.

During the winter months our services were much hindered on account of health conditions and very bad roads.

Many earnest prayers were offered in behalf of our afflicted members, and we are truly grateful that all have been spared and are better. Being shut in from Sunday to Sunday affords a wonderful opportunity for meditation on holy things, and close communion with God, and a challenge to appreciate more and more the pleasure of worshipping with those of like faith.

We are now enjoying some good Sunday School lessons and strong sermons and warnings against present-day evils.

April 13th we had our business meeting. The brethren gave a report of the annual visit. Found the members all in love and union and willing to continue on laboring for the good of the church. While some different thoughts were expressed, all was done in a fine Christian spirit.

We, as a church, urge our elder and official brethren to attend our coming annual meeting. Decided to hold our Love Feast May 21 and 22, commencing Saturday at 2 p. m. We heartily invite all who can to come and help us enjoy this meeting. Especially to isolated members we say come.

—Elizabeth Erb,
Gale, Iowa.

Notice.

We, the members of the Astoria, Illinois, Dunkard Brethren, have set Sunday morning, May 8th, for the beginning of our series of meetings, to continue two weeks, to be conducted by L. I. Moss of McClave, Colo.

We expect to hold our Love Feast and Communion services May 21st, Saturday.

All those who feel the desire to be with us during these series of meetings are cordially invited.

—Elder A. H. Lind,
Astoria, Illinois,
Route 4.

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OBITUARY.

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Elizabeth A. Kintner.

Elizabeth A. Kintner, daughter of Frederick and Marguerite Enneking, was born in Tiffin township, Defiance County, Ohio, October 19, 1855. Departed this life March 31, 1932, at the age of 76 years, 5 months, 12 days.

At the age of 18 years she united with the German Baptist church, and remained faithful to her vows until death.

September 30, 1886, she was united in marriage to Henry D. Kintner. To this union was born one daughter, Elsie. She leaves to mourn their loss her husband and Mr. and Mrs. Clyde St. John, two grandsons, Lowell and Virgil St. John, one brother, Amos Enneking, of Toledo, O., and many other relatives and friends. She was a devoted wife, mother and grandmother, and manifested her Christian life by her kind disposition and willingness to help others, and will be greatly missed in the home and community.

Services were conducted in the Progressive Brethren church house in Bryan, by J. P. Robbins and L. W. Beery.

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BIBLE MONITOR

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May 15, 1932.

No. 10.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE CHURCH IN WOR- SHIP.

There is no specific outline for conducting religious services given in the Bible. Some incidentals are given which may assist us in formulating a program of exercises. And in this as in many other things connected with our religious life and work if we are to have uniformity in practice, somebody, committee or conference must formulate a program which all consent to use. With us this is done by Conference, which is doubtless, the best way.

Just why do we sing and pray in opening regular services; in closing also? The greatest sermon ever delivered had no such procedure so far as we know. And the greatest sermon by the greatest apostle had no singing or prayer connected with it. If so, no mention is made of it. And on the day of Pentecost when Peter preached a powerful sermon there was no singing and

prayer to introduce it and so on throughout the apostolic age.

But did they not sometimes sing and pray in connection with worship? Sure, Paul and Silas prayed and sang praises in prison at midnight. Jesus and the eleven apostles sang a hymn after the supper in the upper room. The apostles prayed when Matthias was chosen to fill Judas' place, but not in opening their regular preaching services so far as the records show. Then why do we? Custom Tradition.

Well, is there nothing but custom and tradition to support the practice This we shall now consider. In 1 Tim. 1, 2, we have this: “I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings and all that are in authority.”

While there is nothing stated here to suggest it, yet it is easy to associate this with public worship. But even

then it excludes singing or places it after prayer. Or does "first" here mean most important? It could. Then Paul would say, "most important of all, supplications, prayers, intercessions and giving of thanks should be made". In this there would be nothing to indicate the order of worship. Again Paul says, "I would that ment pray everywhere" and "Pray without ceasing and in everything give thanks". Then too, we are told to "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." From these and other scriptures we are taught the importance and necessity of prayer and the blessings that come from or through it, but the time and place are optional as it relates to public worship.

Another prevailing custom which is not prescribed in the Gospel is the selection of texts for the sermon. That greatest sermon in the Book and that great sermon before Aggrippa and the greata sermon on Pentecost were all delivered without a text. Yet, the sermon mentioned Lu. 4:18-21 and the one in 8:35-38, both were delivered from texts. It is noticeable also that subject of these sermons are not mentioned but they were so pointed that the

subject is easily inferred.

But why mention these things? Lest we fall into ruts of our own making. Every motorist or teamster knows how easy it is to make ruts and how hard it is to get a car or a wagon out of them and how dangerous ruts may become. True, a car or a wagon will not skid in a rut but they may drag or even get "stuck". To prescribe in detail how every little thing must be done is an easy way to fall into ruts.

In the manner of conducting our worship we may not have discovered the best method of developing the talents and gifts of the laity. Imagine a scene in one of our churches like that described in 1 Cor. 14:26-31. If such a thing were to happen someone very likely would have a query for the very next conference. And notwithstanding it is said, your sons and your daughters shall prophesy", and one "Philip had four young women virgins which did prophesy", what would happen if some of our sisters were to do what Philip's virgins did and God said our dauaghters shall do? When properly attired. (1 P. 3:3-5; 1 Cor 11:2-5,10) they have privileges and power which we may not yet have discovered. If the covering does not convey liberty, power and aut-

hority, it would be hard to give a reason for being so attired.

In the communion service if one washes and wipes one other's feet only then all may engage in the service, (this is the single mode which is impossible in what is called the double mode, in which one may wash and wipe more than one other's feet. For this latter practice it is claimed "one-another's" is a plural possessive and gives liberty to wash more than one other's feet. This is a mistake. "One another can not be plural. The word "others" would have to be used without the prefixes "one" or "an". and Jesus would have said, ye ought to wash not "one another's" but "other's" feet.

Then too, the most natural interpretation of the scripture would say the supper was on the table when Jesus washed feet, but why "on or off"? What difference? We have observed it both ways without perceiving any difference in the blessing received. Then why make a law of observance here? If there were any way to know the supper was not on the table when Jesus washed feet it would be well to follow his example in this as in all other services, but there is none.

The inference is so strong

the supper was on the table at the time of footwashing that it approaches a fact that it was, as early as an inference may. Custom has fixed the two practices and it is left to us to decide which is the Gospel way or which is the right way.

The spirit of humility should be manifest in all our worship. All levity and light mindedness should be excluded, with all clownish and theatrical performances. God's house is too sacred to be desecrated by fun and frivolity. Exercises befitting the occasion on special days may be inspirational, helpful, educational and an incentive to a fuller consecration and devotion to Christ and the church.

Such auxiliary services along with the Sunday school prayer meeting and Bible study tend to develop spirituality and increase vitality in those who take part in them. Our endeavor at all times should be to worship in the beauty of holiness and in spirit and truth. In such worship Jesus promises to be present even with two or three so assembled in his name.

The article in May 1 issue entitled "What Would You Do" should have been credited to Bro. Grant Mahan, of Home-

BIBLE MONITOR

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L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



stead, Fla. This was our mistake.

SISTERS' RIGHTS.

Much has been said and written from time to time with regard to the place and status of women in the religious and political economy.

For some reason or other this subject seems to be drawing more comment than ever before. Some of this comment has been pertinent, but a large part has been along lines

which must be classed as unfair.

A nation, or an organization, can rise only in proportion to the regard and respect which it accords its mothers and daughters. In India, Africa, China and other countries where woman is the servant of the household, even the beast of burden, degradation, depravity, lack of civilization, filth everywhere abound. One of the first tasks of the missionaries in the formation of a nucleus around which to build is generally to start their work among the women of these countries. This work is among the most fruitful in which the mission worker can engage. Their work consists not only in giving education to these poor creatures, but to try to improve their condition and to change the attitude of the country toward them.

It seems as if, considering all that has been written concerning the economic conditions in lands where women are subjugated, we should have learned many lessons long ago. The way is so plainly marked before us by the experience of others that we should shun the mistakes others have made but it also seems as if we are determined not to profit.

When God in His great wisdom created man and breath-

ed into his nostrils the "breath of life", he became a living soul. Then God said, "It is not good for man to live alone, I will make him an **helpmeet**". We all know the story of the creation of Eve from a rib of man, the command to dress the garden, the disobedience, the fall, the expulsion from the garden and all of the evils which attended them when they were compelled to toil for their living. Ever since that time our women have borne the stigma of having brought sin into the world and they are sold as chattels in some parts of the world. At best, the treatment accorded them is somewhat less than equality with man.

In order to understand some of the writings of Paul on this subject, we must study conditions surrounding the people of whom he wrote at that time. The Jews were ruled by a Roman governor who was often as dissolute and licentious as the country from which he came. The Rome of the time of Paul was so steeped in wickedness that it was soon to feel the fury of an outraged God. The men and women of wealth in the city and nearby district had as their servants and slaves the captives which had been brought in from her successful military campaigns. These

wealthy Romans, being the ruling class of the province, public officials and law-givers, maintained their enormous establishments by oppressing and laying heavy taxes upon the outlying districts, farmers and artisans. History is full of examples of criminal extravagance committed during their feasts, of the indecent and lustful dancing which accompanied the feasts and the abominable orgies and promiscuity which completed the night of revelry. Wantons were the rule, virtue the exception, and conditions were such that very few children knew their fathers, few fathers could point out definitely their own children; rare was the mother who could state truthfully who was the father of her children. One of the most popular wagers among the men and women of the day was concerning the number of secret alliances which could be accomplished in a given time. It was considered an honor by the highest ladies in the land to be singled out by the returning heroes from the latest war to consort with them until surfeit or new loves brought about a change of partners.

It was inevitable, then, that a wanton governor appointed by a dissolute state should have some influence upon the

lives of his subjects and that many of the customs and practices of the fatherland should be planted in the subsidiary nation. History tells us that there were many unacceptable and even indecent practices going on in the church itself, and in speaking to the women, silencing them in the churches and in other admonitions directed at them, he was taking the age-old attitude of heaping ignominy upon the woman.

Now, we must admit that some terrible conditions exist today. Sin seems to abound on every hand. Adultery, uncleanness, lasciviousness are in plentiful evidence, but we have not yet reached the moral state of ancient Rome. Pray God we never shall! **For the present state of morals, the man is equally responsible with the woman. If the demand for the satisfaction of immoral appetites should cease the supply would fall off.**

We have immodest dressing by both women and men, but not by our brethren and sisters. Women of the world seem to vie with one another in revealing more and more of their bodies under the vicious pretense of being artistic, but our sisters are not guilty of this. Bobbed hair, short skirts, insufficient underclothing, bare legs, characterize the worldly lady of today, but

this is not a description of our sisters. Our sisters are just as anxious to keep the church clean and free of worldliness as we brethren who act as if we alone are anxious for the welfare of the church and its plain principles. The brethren must realize that Jesus Christ died for the woman as well as for the man. We also fail to take notice of the fact that when the sister is veiled, she has power on her head because of the angels and that she is then the equal with man in the kingdom, "For there is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus".

When Paul spoke of a wife being subject to her own husband he had in mind the moral turpitude that was prevalent and was guarding the church against promiscuous relations. It is very convenient, we must admit, to have wives who will obey our every impulse, who think that in this manner they are obeying the Biblical injunction to be "subject to their own husbands". Many a woman has suffered her entire life in silence, thinking her duty lay in obeying her husband in everything, while nothing of the kind is taught in the New Testament, since Christ freed all, men and women alike,

from the curse of sin, and gave the sister power on her head.

There would be less failures, less properties sold for debt, more happy homes, if we treat our sisters as equals instead of objects of convenience. Many a man has been saved by the level-headed advice of his wife. The intuition of a devout wife is a valuable asset in the home. She is a companion, not a slave, a **helpmeet**, not a servant. Because of her love for her family she works willingly at her household tasks, is always busy and never seems to catch up with the steady grind of work ahead of her. Simply because she is willing is no reason why she should have additional tasks heaped on her.

We have more important tasks for our pens, more valuable subjects for our sermons than to be continually berating our sisters for their pride and reminding them that Eve introduced sin into the world and that there is no escape for them from the curse of Eve. Let us be sure that our own lives are not tainted with pride before we deal so harshly with those who are spoken of as the "weaker sex". Is not the pride we feel in being "lords of creation and monarchs of the land" as odious in the sight of God as any

other pride? To this latter subject we should give the more earnest heed lest at any time we should let it slip.

—O. L. S.

"POORISH FOLKS".

Grant Mahan.

A good many years ago I heard a man and his wife asked what kind of people another family were, and they replied: "They are just poorish folks." The answer shocked me, though at that time I had not made a profession of religion. The two families were members of the same denomination, were supposed to be brethren, and both families were good people, esteemed and trusted by all who knew them.

The difference was that one family had made money while the other had not; and the one that had risen financially looked down upon the one that had not, which shows that money with them counted for more than character. And so it has been since long ago. As men have grown wealthier and have been able to enjoy more of the luxuries of life, many of them have been more and more inclined to look down on those who have not so much of this world's wealth, and to think them failures. And

heaven." The true sense of value is lost.

I have a book, written in the thirties of last century, which has many good things to say on this subject, and I want to quote a few of them, for it will help us to think of the other side of the question, and I trust will help us to get our bearings as Christ would have us do.

"You confess that God may justly complain of you as slothful and unfaithful in his service—would Mammon be justified in urging a similar complaint? or, rather, may he not boast of you as one of his most diligent and exemplary servants? Are you providing more earnestly for the future moments of time than for the future ages of eternity? Are you spending life in providing the means of living, and are you thus living to no end? * * Were two courses open to you, the one bright with gold, but beset with temptation; the other less lucrative, but rich in religious advantages—which would you be likely to adopt?

"Justly has a foreign writer observed, for instance, that 'the supreme influence of wealth, in this country, may be judged of by the simple phrase, that a man is said to be **worth so much**'—worth just so much as his money amounts

to, and no more * * * How constantly are individuals and families pronounced **respectable**—that is the favorite pass-word into society—when, if reference were had to their character, to anything but their wealth, they would be entitled to anything but respect. What is ordinarily understood by **good society**? Certainly the exclusion of nothing **bad** but poverty: it may exclude every one of the virtues, provided there be sufficiency of wealth."

The consequence of affixing the highest worldly rewards to wealth, is, that to be rich is accounted a merit, and to be poor an offense. Nor is this the worst: a false standard of morality is thus created, by which it is made of less consequence to be wise and virtuous, than to be rich."

"What more is wanting to induce the **many** to believe, as sober truth, the ironical definition of the satirist, that '**worth means wealth—and wisdom, the art of acquiring it**'?"

How much change has been made in the estimate of the value of money since the above was written? How much do we lack of measuring most things by their money value? How often persons are kept from taking the place to which they are entitled simply because of their

lack of wealth! And this is as true in the church as elsewhere. One thing we need to impress upon our minds and hearts, which is that **we can take—none** of our material wealth with us when we leave this world. But **we can send it ahead** by using it right in life.

—Homestead, Fla.

THE SECOND COMING OF OUR LORD.

No. 1.

D. W. Hostetler.

In the first chapter of Acts, we are told that Jesus and the apostles were together on a mountain and that Jesus gave them commandments and taught them many things pertaining to the kingdom of God. And as Jesus ascended up to heaven, two men stood by them in white apparel and told the disciples that this same Jesus that they saw ascending up to heaven would so come in like manner.

Now the angels announced his birth, and it happened as they said. His resurrection was announced by angels, and again their announcement was true. Here the angels announced his second coming, and we take it to be just as true as the other events. For

if the words spoken by angels were steadfast, how can it be otherwise?

In the fourteenth chapter of John, Jesus tells the apostles that he was going away, that he was going to “prepare a place for you”, and if he did so, he would come again and receive them unto himself, that where he was they might be also. There is no other passage of scripture that brings more satisfaction, more real comfort to the Christian than this text. To know that Jesus is coming to receive his children to himself surely is the most consoling of all promises.

There has been a great deal of speculation in attempts to foretell the exact date of Christ’s second coming. Why bother ourselves about that? Jesus says we do not know the time, nor the hour. The big thing is to believe that He will come, and to be ready to meet Him when He does come.

In the twenty-fourth chapter of Matthew, Jesus, in answering a question of the disciples as to the signs of his second coming, says, “For many shall come in my name, saying I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars”: and that “Nations shall rise against nation, kingdom against kingdom.

There shall be famines, pestilences, and earthquakes". In the thirty-seventh verse he says, "But as the days of Noah were so shall also the coming of the Son of Man be". We call special attention to verse 38. In the days that were before the flood, they were eating and drinking, marrying and given in marriage. Now go back to Genesis, chapter 6. There we see how things were in the days before the flood. "The wickedness of man was great—" and "Every imagination of the thought of his heart was only evil continually, (every day) and it repented the Lord that he had made man—and it grieved him at his heart". Now I wonder whether there ever were two periods of time nearer alike, than the days before the flood, and the present time.

In II Tim. 8, we read that in the last days "perilous times shall come". Then the writer to Timothy goes on and tells about the conditions of human life: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of

God. Having a form of godliness but denying the power thereof: from such turn away". These are the conditions that would exist among the professors in the last days. This seems to me a better picture of the present days than any editorial writer has achieved today.

These perilous times are affecting the civilization of the world. It is tottering on the pivot of the moral fiber that holds man to God. Civilization is hanging in the balances with atheism on the other side, supported by Bolshevism and Communism. — Modernism is found beside atheism, denying the very heart of the plan of salvation, which consists of the virgin birth, the atonement, resurrection, ascension, and second coming of Jesus Christ. The present modernistic view of the above fundamental doctrines is a modified form of atheism.

These perilous times are affecting the social side of human life. In short where is there anything that is affecting and demoralizing the moral and social side of life any more than free love and companionate marriage? We are taught in the Bible that a man should love his own wife, and the wife should reverence her husband. God's plan is to maintain the home and pure

morals: that a man should have one wife and there should be one wife for one man.

The Jew is God's sun dial pointing to the second coming of our Lord. The fig tree represents the Jew. In Mark 11, we read that Jesus cursed the fig tree. It withered and died. In this important event Jesus is pointing out the destruction of Jerusalem and the dispersing of the Jews.

In the 28th chapter of Deut: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be moved into all the kingdoms of the world." Further, their kingdom was to be brought into a nation. They were to serve gods of wood and stone. They were to become an astonishment, a proverb, and a by-word among all nations.

Jeremiah, chapter 24: The Lord said he "would deliver them to be removed into all the kingdoms of the world and they would be a reproach and a proverb, a taunt and a curse in all places. The term "sheeni" is used against the Jew in the United States and Russia—just what the prophets said, for the words "by-word" and "tunt" are translated from the same Hebrew word Shen-

iah so he is called Sheeni or Sheniah.

In Matt. 24, Jesus takes up this same line of prophecy, when he tells them how he would have gathered them together "as a hen gathers her chickens under her wings but they would not. Behold your house is left unto you desolate." And speaking of the temple, it was said there should not be left one stone upon another. Here we have a few prophecies concerning the destruction of Jerusalem, and the dispersing of the Jew from Palestine to all the nations of the earth.

Now turn to the history of Josephus, pages 775 to 840, and see his description of the war of Titus and the Jews and how minutely the prophecies were fulfilled in A. D. 70. In Luke 21:24, we are told that they (the Jews) should fall by the edge of the sword, and should be led away captive into all nations; and Jerusalem should be trodden down by the Gentiles, until the time of the Gentiles should be fulfilled. Hosea tells us how the Jews should abide many days "without a king, prince, sacrifice, image, ephod, and teraphim."

Afterward, Israel "shall return and seek the Lord their God and David their King." Read Jeremiah 37 and see how the Lord will bring the chil-

dren of Israel from among the heathen and bring them into their own land, and how he will make them a nation upon the mountain of Israel, and how they shall have one king, and not to be two nations any more at all. Isaiah 31: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."

General Allenby on Dec. 9, 1917, captured the city of Jerusalem without the shedding of blood, and without a single gun fired. Air planer were flying over the city and a rumor had gone out among the Turks that the prophet of God was coming to take the city, and that the Lord was against them; for "Allenby" meant to the Turk "Allah Bey," the prophet of God. The Turks, thus frightened, left the city and General Allenby dismounted his horse, took off his hat, and he with his army walked into the city.

A few month after the World War started, England was facing defeat because of the shortage of some minerals that went into some of their explosives. Dr. Wiseman, a Jew formerly from Russia, discovered the chemical ingredients of "T. N. T." His important discovery turned the tide for England.

Out of gratitude for his work, the British government asked his price for his discovery. All he asked was that the Jew might return to Palestine after the war. In 1917 Lord Balfour made the agreement. It has been confirmed by the British government.

One hundred and twenty years ago, there were only 300 Jews, all told in Palestine; in 1840, there were 3,000; in recent years, some months have seen them return at the rate of 3,000 a month. From 1920 to 1930; 113,191 Jews returned to Palestine.

There are now over 2,000,000 Jews in Palestine. Since then, the Jews have invested about \$45,000,000.00 in Palestine. They own 75,000 acres of land, 227 schools, have 790 teachers and 19,419 students. A Hebrew university was opened in April, 1925, in the city of Jerusalem. There are about 120 Jewish colonies in Palestine. Over 700,000 trees have been planted in the past few years, while millions of dollars have been spent in planting orange groves, vineyards and orchards. Read Jer. 32:42-44 carefully.

Isiah 18:3: "All ye inhabitants of the world, and dwellers on earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." As

soon as the British mandate over Palestine was announced, the ancient flag of Judah was raised on the hill of the Lord and over the tower of David, and the ram's horns were blown for the first time in 2,000 years. How literally these prophecies have been fulfilled right under our eyes.

And when we think of the prophecies and current events, we are made to think that the time of our Lord's return is drawing near.

—Pioneer, Ohio.

NON-CONFORMITY TO THE WORLD.

Chapter XII.

"But," says one. "I believe plainness itself is right, but on what ground do you justify uniform plainness as observed by the Brethren?" I answer:

1. Because we must have some style of dress, and to separate from the world's style is to become peculiar.

2. Because we think it better to imitate the habits of the prudent and pious, than to be enslaved by the changing restless votaries of pride.

3. Because social, uniform plainness is the most successful method of withstanding the fashions of the world.

4. Because facts show that those churches that socially oppose uniform distinction in dress do not maintain a distinction from the world in this respect at all.

5. Because if those who oppose uniformity in dress, but still preach plainness, should succeed in inducing their adherents to observe strictly their teaching, the result would be a united, social opposition to the fashions of the world, which would effectually destroy their own avowed premises at present, and result in the very thing they oppose in us.

6. Because in harmony with God's arrangements in nature.

7. Because in harmony with the appearance of the saints in light. Rev. 7:9,13.

8. Because in harmony with every principle of rectitude, prudence and success in life. In all departments of life these teach us to bestow our attention on what is tried, good and substantial, and never to forsake them for the uncertainties of change and chance.

9. Because in harmony with the plain teachings of the Scriptures. 1 Cor. 1:10. Phil. 3:16.

10. Because real advantages grow out of it.

(a) Worldly societies see

propriety and advantage in it, as may be seen by the badges and regalia, by the military costume and ensigns of nations. In some respects, the children of this world are, in their generation, wiser than the children of light. Luke 16:8.

(b) Mutual advantages grow out of it to church members. The recognition of each other, though strangers in the flesh, among the crowds of the world, the mutual kindness and interchange of fraternal confidence and affection can be fully appreciated only by those who have realized them.

(c) We are to salute all the brethren with a holy kiss. Rom. 16:16. 1 Cor. 16:20. 2 Cor. 13:13. 1 Thess. 5:26: 1 Peter 5:14. We cannot treat strange brethren thus, unless we have some means of mutual recognition when we meet as strangers.

11. Because as "living epistles" Christians are to be "read and known of all men." 2 Cor. 3:2. All men cannot recognize the passing of strangers as an adherent of the Christian faith, and distinguish him from the modest and well behaved infidel unless there is something in his public appearance that indicates that relationship. Two sisters in the West, traveling some years ago, were waiting a short time at a depot for their

train when they became the objects of special attention and remarks from a crowd of young ladies in very gay and fashionable attire. In private conversation the young ladies referred to the sister's peculiarity, expressing admiration for their cleanliness and order and censured themselves as being foolish for their gaudy trappings.

This serves as an instance in which the simple appearance of modest and quiet Christian women served as a public rebuke to sin, and evidently carried conviction to proud hearts. As the priests of God under a former dispensation were to be designated by peculiarities of costume, (Exod. 39) so Christians, all of whom are priests of God under this dispensation (Rev. 1:5) should not be conformed to the world in dress.

Are loved ones in Christ to be censured for desiring to be alike even in their modes of dress? If so, what shall be said of people of the world who imitate each other's customs and manners?

Tertullian says: "What can you give for going about in gay apparel, when you are removed from all, with whom this is required? You do not go to the rounds of the temples, you ask for no public shows, you have nothing to do

with Pagan festivals, you have no other than serious reasons for appearing abroad. It is to visit a sick brother, to be present at the Communion or a sermon, and if offices of courtesy and friendship call you among Pagans, why not appear in your own peculiar armor—especially as you are to mix with unbelievers, that so the difference may be seen between the servants of God and of Satan, that you may serve for an example to them, and that they may be edified by you. (Neander's Ch. Hist., Vol. I, p. 282.)

TWENTY-SIX MILLION REASONS FOR AB- STINENCE.

There are in the United States twenty-six million gasoline automobiles and trucks. Rightly used these are a blessing; wrongfully used, a menace spreading death and disaster. The driver of an automobile is required to perform at one time at least five distinct and different operations. He must watch the rapidly changing panorama on the roadway ahead, often crowded with other vehicles running at high speed. He must manage the steering wheel and pilot his car safely through spaces that often allow but a few inches on either side. He must

manage the gasoline feed so as to control the terrific power of his machine. He must be prepared to operate the clutch and the brake with instantaneous effectiveness. He must be prepared likewise to operate the gear shift. On the instantaneous and accurate performance of any or all of these operations may depend the lives of himself and others. The difference between life and death is but a fraction of a split second. No one who values human life should be willing to deaden the brain and the nerves with liquor, and then to assume the responsibility for driving an automobile upon the public highway.

—Selected.

By Jessie Demuth.

REVELATIONS. 13th Chapter.

J. H. Beer.

Article 3.

V. 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. He was not from the doubtful origin (the sea) described of the former beast; he was from the earth: he was earthly. He had two horns like a lamb. The other beast had seven heads and ten horns;

he was vicious like a leopard, a bear, a lion.

We are looking at an earthly beast that is to appear like a lamb, in meekness, and have an innocent look on his face. Yet, he was not what he looked like; he was a beast and spake like a dragon. He came up out of the earth; he was truly earthly; he came from a dark and superstitious humanity that caused God to repent that he had ever made man on the earth. (Gen. 6:6.) He spake like a dragon; he had a voice of terror like the dragon or Roman emperors; he exerciseth all the power of the first beast before him, that is, he was supreme in authority and had the former beast to enforce his edicts and commands. The Roman Catholics say they never did persecute anybody, or burn anybody at the stake. No, they did not, but the popes and councils have condemned them, and turned them over to the officers of the law to execute.

V. 12. And he exerciseth all the power of the first beast (civil government). The beast with two horns represents the Roman Catholic church and the hierarchy and body of the clergy regular and secular.

He is the prime minister, and mover of the first beast mentioned in V. 12. He exerciseth all the power of the

first beast before him. He holdeth, imperium in imperio (an empire within an empire).

V. 4. The dragon gave him his power, and his seat and great authority, all the power these beasts ever had came from the dragon. V. 12. Two-horned beast exerciseth all the power of the first beast before him. And causeth the earth and them that dwell therein to worship the first beast.

He was supreme in authority, and had the former beast to enforce his edicts. He caused the people of the whole world to bow down to the first beast; it was at the command of the church of Rome and the pope or bishop of Rome that the people were forced to worship as Rome worshiped, regardless of personal conscience.

Horns are a symbol of power, as we stated in a former article. This beast with two horns (or powers), as I understand it, the first is ecclesiastical and religious, the second is civil and political; these are the two greatest powers on earth.

Perhaps no church on earth puts more emphasis on her religious power than the church of Rome; all other churches are held as heretics. From the writings of Augustinus Deancona, "Therefore, no one can appeal from the pope to God, as no one can enter into the

consistery of God without the mediation of the pope, who is the key-bearer and the door-keeper of eternal life. * * *

The second horn of power, both civil and political, can be seen from the time the church of Rome and the state were united, A. D. 354, until she lost her civil power. From the *Civiltà Catolica*, March 18, 1871, quoted in Vatican council by Leonard Woolsey Bacon: "The pope is the supreme judge of the law of the land; he is the vice-regent of Christ, who is not only a priest forever, but also King of Kings and Lord of Lords."

He did great wonders in the sight of men; he made fire come down from heaven, that is, he burned men and women at the stake, and did it in the name of the Son of God; he did it and claimed to do it under the authority of heaven; he consumed in the name of God. What could be more blasphemous? He deceived the people by means of the power he had in the presence of the former beast.

Miracles, visions and revelations are the mighty beast of the church of Rome, the contrivances of an artful, cunning clergy to impose upon an ignorant laity; even fire is pretended to come down from heaven as in the case of St. Anthony's fire, and other in-

stances cited by Brightman. (Vide Brightman, et *Poli Synops*, in loc.)

He deceiveth them that dwell on the earth by means of those miracles which he hath power to do; in this respect he perfectly resembles Paul's man of sin (2 Thes. 2: 9), whose coming is after the working of Satan, with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish; because they receive not a love of the truth that they might be saved. Who opposeth and exalteth himself above all that is called, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

Belarmine, on the authority of councils, book 2, chapter 17, "All the names that are attributed to Christ in the Scriptures implying his supremacy over the church are attributed to the pope."

From Oration of Christopher Marcellus in fourth session of fifth Lateran Council (Labbe and Cossart's "History of the Councils", published in 1672, vol. 4, col. 109): "For thou art the shepherd, thou art the Physician, thou art the director, thou art the husbandman; and finally thou art another God on earth."

The pope is crowned with a

triple crown, as king of heaven, and earth, and purgatory (Infernorum), "Prompta Bibliotheca, Frearis," vol. 6, page 26, article "Papa" (the pope).

—Denton, Maryland.

FEEDING ON THE WORD.

Beulah M. Fitz.

"Behold that which I have seen: it is good and comely for one to eat and to drink. * * * Every man also to whom God hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God." (Eccles. 5:18, 19.) We may be quite sure that there is a deeper meaning in the above Scripture than that which refers merely to natural food, and need not hesitate to apply it to the spiritual food, which is much more necessary. A good appetite is a gift from God, whether it is a natural appetite, or a spiritual one. In both cases it is a sign of health.

We cannot grow spiritually if our appetite for the Word of God is poor. He indeed has given us riches and wealth in the Word, and also "power to eat thereof". The child of God should desire, first, "the sincere milk of the Word", and grow thereby. He should soon be able to "take his por-

tion" for himself. Just as healthy baby soon grows and learns to help itself. And the youth "to rejoice in his labor" by which he obtains the food. This suggests growth of experience in feeding on the Word. We all must study the Word diligently that our souls may be nourished. Christ told Peter to "feed my lambs". Peter exhorts the elders to "Feed the flock of God."

These Scriptures show the minister's duty, yet each Christian should seek food for himself.

Just as natural hunger returns, so our spiritual appetite calls for another infilling of the Word. As we read the pages of the Book, how refreshing and strengthening they are.

But to anyone who has "not the power to eat thereof * * * it is an evil disease." (Eccles. 6:2.) When one does not care to feed on God's Word there is danger of many ills. To starve in the midst of plenty is sad. The riches, wealth and honor are all offered to us. If our spiritual appetite is impaired, it is our own fault. Solomon said "it is common among men", and we believe this "evil disease" is still common among people, and the best thing we can do if we have only the first symptom, is to go to the Great Phy-

sician who, when he was here, healed "all manner of sickness, and all manner of disease". Paul says, "For when the time ye ought to be teachers, ye have need that one teach you again * * * and are become such as have need of milk, and not of strong meat." So, let us feed on the inexhaustible riches and wealth contained in God's Word and "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

—Panora, Iowa.

BUSINESS OF GENERAL CONFERENCE.

Earlier meeting of Standing Committee.

In order that Standing committee may have proper time for its work, it is called to meet at Ludlow Falls, Ohio, Monday, May 30, 1932, at 2 o'clock P. M. All elders are members of Standing Committee, and they are urged to be present at the time named, that organization and work may begin promptly.

Lewis B. Flohr,
Writing Clerk, pro tem.

Report of Committee on Credential Form and Questions to Delegates.

We, your committee, have to recommend the following

form and questions for delegates to Annual and District Meetings:

District -----

Congregation -----

1. Are you familiar with the church polity? Ans.-----

2. Are you in full sympathy with the principles and doctrines of the Church, and her position and teaching on simplicity of attire; on abstinence from intoxicants and narcotics (this includes **buying**, using, producing and selling); and in her position requiring non-attendance at places of worldly amusement, all as outlined in the church polity?

Ans. -----

3. Are you minded to vote on each question according to the facts presented in its consideration? Ans. -----

Delegates signature:

Address -----

J. L. Myers,

J. A. Miller,

Committee.

Aug. 28, 1931.

We, the Waterford Church in special council assembled; petition Annual Meeting through District Meeting to change the reading under Methods of Government, on page 29, Article 1, under the heading of Committees, to read as follows: Annual or District conferences may grant

requests for committees to churches when the church from which the request comes has made every reasonable effort to settle difficulties, but have failed.

S. S. Garst, Elder,
Harry Van Dyke,
Church Clerk.

Passed from District Meeting to Annual Meeting as read.

Harry Andrews,
District Meeting Clerk.

Waterford, Cal.

July 28, 1931.

To Annual Conference of Dunkard Brethern for 1932, Greeting:

We the Dunkard Brethern of Zone No. 4, met at this place today to organize our District with delegates from Wenatchee Dunkard Brethren and from Newberg Dunkard Brethren and Watrford Dunkard Brethern organized by electing Eld. E. W. Pratt, Moderator; Harry Andrews, Writing Clerk; and D. B. Steele, Reading Clerk.

Defined limits of our District as the territory west of Continental Divide from the Mexican line on the South to the Canadian line on the North with four Congregations at present. Wenatchee Washington to include Washington and Idaho and Newberg to

comprise the State of Oregon. Waterford to include the State of California and Grand Junction Colorado to be defined when they identify themselves with our district.

We respectfully ask Annual Conference of 1932 to recognize our District Organization.

Respectfully submitted,
E. W. Pratt, Moderator,
Harry E. Andrews,
Writing Clerk.

Queries.

We, the Mountain View Dunkard Brethern Church, petition Annual Meeting through District Meeting, that for convenience we desire to be considered a part of District No. 3, instead of District No. 4.

H. H. Weaver,
Clerk.

J. E. Bryant,
Elder.

Moved and seconded that we comply with their request. Passed to A. M.

We, the members of Clover Leaf Church ask Annual Conference of 1932, through District Meeting of District No. 3, to debar any Elder or Church from representing in Annual or District Conferences, who does not comply with decisions of Conference in using the Sunday School lessons outlined by the brother

hood or knowingly violating any other Conference decision.

J. L. Wertz,
Church Clerk.
L. I. Moss,
Elder.

Motion and second that we recommend the passing of the paper. Passed to A. M.

NOTICE.

The Englewood Church is planning on having services both morning and evening on May 29th, just preceding Conference at Ludlow Falls. We would be glad to have all those who can arrive that early to enjoy this service with us.

Would like for some ministering brethren from a distance to plan on being with us on this date. Our church house is in the town of Englewood on Route 40. Anyone desiring to be met at train or bus depot, notify L. W. Beery, Union, Ohio.

ANNOUNCEMENT.

The statement has been circulated, how widely I know not, that I was "going back" to the Church of the Brethren. The report was news to me; I have had no such thought, intent or purpose, and of course have never so expressed myself verbally or in writ-

ing to anyone. Whatever their motive, I am sincerely sorry for those creating and circulating the report mentioned, and I pray that their sins may be forgiven.

Lewis B. Flohr,
Vienna, Va.

May 9, 1932.

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* **Sunday School Lesson** *
* **Assignment—1931-32.** *
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For May 15, Matt. 27:26-50.

For May 22, Matt. 27:50-66.

For May 29, Matt. 27:1-20.

Last lesson Jno. 17:1-26.

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* **NEWS.** *
* * * * *

Fairview, Indiana, Congregation.

The Fairview congregation of the Dunkard Brethren held their quarterly council on Saturday, March 26th, at 1:30 p. m., with our Elder, Brother Arthur Miller, in charge. Brother Miller read a Scripture lesson and made a few comments, followed by prayer. The business that came before the meeting was disposed of in a Christianlike manner. Two letters of membership

were granted. We were sorry to have Brother and Sister Ray Rensberger leave us, as they have been with us ever since we organized. They have their membership now in the Bryan church of Ohio. Brother Clarence Stump and the writer were chosen delegates to District meeting, with Brother Arthur Miller and Ira Mock alternates. Brother Clyde Miller was chosen secretary for the Sunday School, to fill the vacancy of Brother Ray Rensberger. As we have been having preaching every Sunday and Sunday evening we have changed it. We now have Sunday School every Sunday at 10 a. m.; preaching once each Sunday, one Sunday in the morning after Sunday School; the next Sunday in the evening. Sunday, April 3, Sunday morning; Sunday evening, April 10; Sunday morning, April 17; Sunday evening, April 25; May 1, Sunday morning; May 8, in evening, and so on. Everybody welcome to be with us at any or all of our services. We were pleased to have with us on Sunday, March 13, Brother and Sister Leander Kurtz and Brother and Sister Paul Kurtz of Goshen, Ind. Brother Leander Kurtz favored us with a splendid sermon, which we appreciated very much. May the good Lord bless us in our

work here and keep us all faithful till He comes, is our prayer.

—M. S. Morris,
Route 3,
North Liberty, Indiana.

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OBITUARY.

Minnich, Sister Mary.

Sister Mary Minnich was born March 29, 1853, and fell asleep March 17, 1932; aged 78 years, 11 months and 19 days. Sister Minnich was a member of the Church of the Brethren for many years and of the good old Dunkard faith. The writer, in his young service in the deacon's office, made many visits in this home on the annual visit. She always expressed her fidelity to her faith. Last August three years ago she laid her husband to rest, the writer officiating, and since then she has failed continually until the end came. Funeral services at the home by the writer, assisted by Brother W. H. Demuth. She leaves six sons and four daughters to mourn her departure, as well as quite a number of grandchildren. May their loss here be her eternal gain over there.

—D. S. Flohr.

Hallie E. Miller.

Hallie E. Hiller was born October 1, 1877, near Elkhart, Indiana, and passed away after a brief illness, April 12, 1932. Aged 54 years 6 month 11 days. She was the daughter of Joseph and Martha (McDowell) Bartmess.

In 1906 she was married to Joseph A. Miller and to this union were born two sons, Maxwell and Thomas. Early in life she united with the Church of the Brethren and remained a faithful member until death, being of a very devout nature. She had served quite a few years as teacher of a class in the Sunday School. When stricken, she called for the anointing as commanded in James 5:14.

She has always been interested in all community affairs but her chief interest was in her home and family. She was a true friend, neighbor, wife and mother.

Mrs. Miller attended Manchester College and taught music for a number of years.

Surviving her are her husband, sons, Maxwell and Thomas, one grandson, two sisters, Mrs. R. E. Askey of Livingston, Mont., and Mrs. P. A. Bailey of Ashland, Ohio,

and one brother, W. R. Bartmess of Aberdeen, Washington.

Services held in the Baptist Church near the home in charge of L. W. Beery.

Katie Sours Weaver.

Katie Sours Weaver was born January 15, 1865, near Randolph, O. She departed this life after a short illness, March 30, 1932, at the age of 67 years, 2 months and 15 days. She was married to Henry C. Weaver June 8, 1884. She leaves her husband, a foster-son, and many relatives and friends.

She was a member of the Church of the Brethren for 55 years. In May, 1931, she and her husband cast their lot with the Dunkard Brethren. The large attendance at her funeral bespeaks the friends her Christian life and influence had won in the communities in which she lived. She will be missed in the home and the church, but her influence will continue to live among us.

Funeral services were in charge of Brethren Wyatt and Kreiner, assisted by Brethren Petry and Young of the Church of the Brethren. Burial in the Springfield Cemetery.

—F. B. Surbey,
North Canton, Ohio.

A FEW FIGURES.

The recent World War alone cost us \$270,000,000,000, not including the commercialized value of the lives lost, \$67,000,000,000. (Europe Since 1914, by F. L. Benns.)

Those figures are staggering, bewildering, incomprehensible. Expend the same amount of energy to better human conditions and it would build and equip—

10,000 miles of first-class double-track railroad;

10,000 miles of steamship canals—following river beds when practicable;

100,000 miles of first-class paved auto-truck roads fifty feet wide; all these without one dangerous grade crossing;

50,000,000 good comfortable homes for 500,000,000;

10,000 good school houses, each suitable for 100 pupils;

5,000 churches, each suitable for 700 worshipers.

It would, also—

1) Amply feed and clothe 20,000,000 people one year;
(2) amply equip 10,000,000 farms with agricultural implements; (3) dig up, load onto cars, transport to its destination 500,000,000 tons of rich fertilizer; (4) leave a surplus of \$50,000,000,000 to apply on autos, telephones and other modern necessities.

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BIBLE MONITOR

VOL. X.

June 1, 1932.

No. 11.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

CHURCH LEADERS.

Our meditations on the church would be incomplete were we to omit giving some attention to her leaders, for there is no more important subject nor more vital subject connected with the church and her progress. It is by these that her policy and polity are shaped, ratified and established. .

It is important and necessary that the church have leaders. In fact, any institution that is to be a potent factor in the world has, must have leaders.

Leaders, like poets, are born, not made. Men, or women, for that matter by chance or luck, if we may so call it, may win fame or attain to prominence and yet be sadly deficient in quality or qualification for leadership. It is noticeable that in a community of children some one or more of a group just naturally takes the lead in their sports. Likewise, among older folks, the same

is true. This is not necessarily due to superior knowledge, opportunities or education.

As a rule, men of fame are passive in their makeup, creatures of circumstance or chance. On the contrary, leaders are positive, they naturally visualize a situation and take the initiative in procedures and no one questions their right to do so. True, now and then one may be obsessed with conceit and self-importance, and aspire to leadership, but their folly soon becomes evident and they end up in disgrace.

There is a vast difference, also, between real leaders and what is termed middle-of-the-road men, or middle-of-the-stream men, commonly called conservatives. Conservatives are not leaders. They may become famous or attain to prominence or distinction but are passive in nature and for policy's sake may suffer themselves to be tools in the hands of designing men. As it relates to the church, a group

may want to accomplish certain things. For obvious reasons none of their number is deemed suitable or advisable to be placed in front or in the lead. So they cast about for a passive, conservative man who, because of his popularity, is placed in the lead, not because of superior qualifications, but because he can be used as a tool. Or he may be a man who sees the danger but, lacking in moral stamina, he does not sound the alarm and, being a conservative and not a leader, he just floats with the current or drifts with the tide until the boat capsizes or is borne on to the sea of destruction. As a conservative, he may put one arm around one group and say: "Hold on, boys, you are rowing a bit fast." With the other arm around another group he may say: "Come on boys, you are a little slow." And so with little or no will power of his own, he vainly tries to hold the groups together as a sort of go-between and, being afraid of obstructions by the wayside, he takes the middle of the road or of the stream, the path of least resistance, manifesting more of the spirit of cowardice than of leadership. These conservatives can in no sense be termed leaders. They are floaters, drifting along to they know not, and apparently care

not, where. It is not difficult to see how the church may be wrecked through the influence of such characters.

They remind one of a fellow who, seated in the saddle on his wheel horse, with check reins on his leaders, calls out to them, "Steady, ponies; not quite so fast", at the same time pressing his spurs into the sides of his wheel horses, and coaxing or urging, "Come on, Dobbins, you are a bit too slow." The wheel horses that really carry the load, blindly following in the wake of dangerous leaders.

The conservative, middle-of-the-stream men never go upstream; they never row against the tide. They, being policy men, float with the current or drift with the tide, and slowly but surely descend to lower levels instead of ascending upstream against the tide to the sparkling fountain of purity and full consecration.

What the church needs today is leaders, not fanatics, loyalists, not extremists; more aggressiveness, not more formality; more constructiveness, not more destructiveness; more consecration, not more desecration; more love, not more jealousy; more spirituality, not more carnality; more pioneering, less domineering; more humility, less high-mindedness; more purity, less pre-

tense; more prayer, less presumption.

Pray ye, therefore, the Lord of the vineyard, that He will send more leaders into His church, men tried and true, men who can be trusted, men who can see our needs and are willing to launch out, men full of the Holy Ghost and wisdom and discretion who intuitively know how to wield the scepter of the kingdom that the armies of the Lord may come out victors in the end through Him who loved them and gave Himself for them.

"He who knows and knows not that he knows is asleep; wake him.

"He who knows not and knows that he knows not, is simple; teach him.

"He who knows not and knows not that he knows not is a fool; shun him.

He who knows and knows that he knows is wise; follow him."

THE UPLIFTED CHRIST.

By J. F. Britton.

"And as Moses lifted up the serpent in the wildenrenss, even so must the son of man be lifted up: that whosoever believeth in him should not perish but have eternal life." (Jno. 3:14.)

The above text takes our

minds back to the appalling and distressing experiences of Israel, as a retribution for their disregard and revolting aagainst God's WORD. "And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water: and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died." (Num. 21:5, 6.)

Thus we see that man, in his finiteness, is slow to understand that going counter to God's decrees is always attended by severe chastisements. But like the "prodigal son", when they came to themselves, that is, when they had a vision and a realization of their distressing and helpless condition, they "came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole,

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and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. 21:7-9.)

Thank God, and bless His holy name, that man in his wretched and undone condition may be healed, if he look unto God in real earnestness and faith, as the Great Physician, who is able to heal to the uttermost all who will come unto Him in humility of spirit, saying, Lord, thou art the potter, but I am the clay, oh, make me what thou would

have me be.

It should be noted that the uplifted serpent by Moses in the wilderness was an anti-type of Christ, the Great Physician, who arose triumphant over death, hell, and the grave, with healings in his wings, holding in his hands a balm, and the panacea for a sin-cursed world, and for all individuals who desire to make their peace, calling and election sure with God, while it is still today.

Hence it is irrefutable that the great paramount need in our day of chaotic distress is the uplifted Christ in the home, the church, and in our commercial and legislative bodies, and this is the only solution for the spirit of intensity and unrest that is threatening our country with desperation.

The uplifted Christ in our homes, churches and country would virtually be the establishment of the principles of equity, justice, honesty and love for righteousness into each of our lives so that we do unto others as we would have them do unto us. The uplifted Christ in our lives would radiate our minds with the glory of the Holy Spirit, that we can see the beauty of holiness in the Christ life and in His service.

The uplifted Christ in our

hearts and lives is the only means by which the Holy Ghost can sanctify our minds and purify our hearts, cleansing our lives so that we can become qualified workers in the kingdom of righteousness and a spiritual power in the world for Christ. Amen.

—Vienna, Va.

REVELATION.

13th Chapter.

J. H. Beer.

As stated in a former article, verse 14, He deceived the people by means of the power he had in the presence of the former beast (this two-horned beast or Roman hierarchism). V. 12, And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. (The dragon gave this beast his power, his seat, and great authority.) And this two-horned beast exercised all the power of the beast before him.

He said to them that dwell on the earth that they should make an image to the beast which had the wound by the sword and did live. (V. 15.) He had power to give life to the beast, this is one of the great mysteries of the book of

Revelations, and one of the miracles he was able to perform. (There are several interpretations of this Scripture.) What appears the most reasonable to me is, that this image and representative of the beast is the pope. He is properly the idol of the church.

He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or the clergy by choosing him pope gives life unto him, and enables him to speak and to utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. V. 15, The image of the beast should both speak and cause as many as would not worship the image of the beast should be killed.

As soon as he is chosen he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called adoration. They first elect, and then they worship, him; as in the medals of Martin V (Bonanni Numismat, Pontific, Romanor, Daubuz, p. 582), where two are represented crowning the pope, and two

kneeling before him with this inscription: "Quem creant adorant" (Whom they create they adore).

Romanism has many idols associated with her forms of worship. Now, let me tell you God tells us in His Word not to make any image or likeness of anything in heaven or on earth, or bow down to such. Exodus 20:4-5.)

Any religion that uses idols or images is not a Christian religion. Any form of worship that teaches pagan purgatory and uses pagan forms of government is not a Christian church.

V. 16, And he caused all, both small and great, rich and poor, bond and free, to receive a mark in their foreheads or in their right hand; this giving of a mark was a heathen pagan custom; every heathen pagan god had his peculiar mark.

Rome has as her mark the cross. They make it with the right hand; they make it on the forehead and over the heart. There is no more fitting mark for that beast, that pagan god, the great red dragon. It is of Roman invention, and on it Roman soldiers, at the order of a Roman governor, nailed my Lord. They don't wear the cross Jesus died on, they wear the image of it. It is a thing of earth; they bow

down to it. That is against God's command. See Exodus 20:4-5.

V. 17, The beast caused it to be made to be worshiped; and in some places where Rome's subjects are in majority, it is a symbol of trade. No man can sell goods in such a community unless he bows to Rome's god, and wears Rome's mark.

The canon of the Council of Latern, under Pope Alexander III, made against the Waldenses and Albigenses, enjoins upon pain of anathema, that no man presume to entertain or cherish them in his house or land or exercise traffic with them.

—Denton, Md.

THE RESURRECTION OF THE BODY.

Selected by J. A. Leckron.

Part 1.

The above heading should interest each one of us, and especially so when we think of the two resurrections, and as to whether or not we will have right to the first and best resurrection, and as this article will be too long to have in one issue of the Monitor, we will give it in two parts. The following is what we consider the best we have read on the subject, and we wish to pass it

along to all Monitor readers.

"There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) "The doctrine of the resurrection of the body is clearly taught in the Bible. The body in which we now exist is to be raised, changed and is to live with the spirit. As we now have a natural body, so we are to have a spiritual body. Spiritual body means a material body that is suitable for the spirit. It supersedes the natural body. (1 Cor. 15:46.) We are to have a real body, like unto our Lord's body of glory, in which He ascended on high. There were those in the Old Testament times who had some faint glimmerings respecting the resurrection of the body, but no clear, positive teachings were given on the subject until Christ taught it, He who abolished death and brought life and incorruptibility to light through the Gospel. (2 Tim. 1:10.) Abraham believed in the resurrection of the dead; for it is said, in Hebrews 11:19, that he accounted "that God was able to raise Isaac up, even from the dead; from whence also he received him in a figure." Joseph must have believed in the resurrection for he "gave commandment concerning his bones". (Heb. 11:22.) Would he have

been anxious about his bones had he not believed they would be raised again? Job says: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25-27.) David sang prophetically of Christ: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10.) It is declared in Hebrews 11:35 that such was the faith of some of the martyrs, that when they were tortured they refused to accept deliverance, "that they might obtain a better resurrection". The Lord Jesus Christ and the apostles brought to light the doctrine of the resurrection of the body in every prominent manner; for they explicitly and frequently declared it. Our Lord says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.) The Bible teaches us, first, the importance of the doctrine of the resurrection of

the body; second, the resurrection of the just; third, the resurrection of the unjust; fourth, that these mortal bodies are to be raised and changed. First, the importance of the doctrine. The Gospel preached by the apostles was that Jesus Christ died and rose again from among the dead, according to the Scriptures, as the first fruits or sample of those who slept. (1 Cor. 15:20.) When they chose another apostle, in the place of Judas, they said: "One must be ordained to be a witness with us of His resurrection." So that one qualification to be an apostle was to be a witness of the resurrection of the Lord Jesus. When Peter addressed the multitude, on the day of Pentecost, he declared unto them that David spoke of the resurrection of Christ. (Acts 2:31.) The charge against Peter and John, when taken before the council, was: "They taught the people, and preached through Jesus the resurrection from the dead" (the proper rendering of the Greek, Acts 4:2). Having been examined and set free, it is said: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:33.) It was this that stirred the curiosity of the Athenians when Paul preached among

them. They said: "He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection." (Acts 27:18.) Truly did Paul say, when brought before the council of Pharisees and Sadducees, "Of the hope and resurrection of the dead I am called in question." (Acts 23:6.)

And equally did he assert, "If Christ be not risen, then is our preaching in vain, and your faith is also vain." (1 Cor. 15:14.) From these Scriptures we see that the doctrine was considered very important indeed by the apostles. If it were so then, it is no less so now. If it had its opposers then, we must expect them now. As the most bitter enemies of the doctrine of the resurrection were professors of religion then, so are they now.

Second: There shall be a resurrection of the just. This is called the first resurrection. This resurrection of the saints precedes the second, or the resurrection of the unjust, by at least a thousand years. The Bible carefully distinguishes between these two resurrections as to time, circumstances, and character of those raised. The first are raised from among the dead; "but the rest of the dead lived not again until the thousand years were finished. This is the first res-

urrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years". (Rev. 20:5-6.) This is a resurrection which takes place because, "He that raiseth up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you". (Romans 8:2.) It is a resurrection of life, in contrast with the resurrection of damnation. (John 5:29.) This first resurrection takes place at the time our Lord comes for His saints. "They that are Christ's, at His coming." (1 Cor. 15:23.) It is spoken of in contradistinction to the resurrection of the wicked dead. We have accounts of many being raised from the dead; but the master proof is, that Christ rose from among the dead. He was seen by His own apostles and the saints, as witnesses, at different times and in different places for the space of forty days. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are

asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thes. 4:14-18.) This passage should be read with 1 Cor. 15:51-52.) "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:53-54.) What a victory! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit: for the spirit searcheth

all things, yea, the deep things of God." (1 Cor. 2:9-10.) The Lord Jesus says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25-26.) That is, those who believe, though they are dead at Christ's coming, shall live; and those who are alive and believe on the Lord Jesus shall not die, but shall be changed and caught up. Thus He who has "the keys of death and of hades" displays His power over both. Death is cancelled, and hades gives up possession. With the saints the redemption of the body is completed." We will finish this article in a future issue of the Monitor if the Lord permit.

—Greentown, Indiana.

IN THE BEGINNING, GOD.

By J. D. Brown.

The first four words, in the first chapter, and first verse in the first Great Book—the Bible:

"In the beginning, God." (Gen. 1:1.)

In the creation of the world, God came first, God before heaven; God before earth, sun, moon, stars, beast, fowls of the air, the creeping things which

creep upon the earth, and God before man. If man would always keep God before him in all he says and does, what a different world we would have. In other words, if man would keep God before him, and follow Him, a great many things and places would be omitted. But many times man gets out of his place and becomes first and God last, and denies God His rightful place or authority and contradicts him.

God sent Jesus Christ into the world to declare to the world the things necessary for the salvation of man's soul. But the sad thing of it all is, man sometimes gets before God and contradicts God, even in the things necessary for the salvation of man.

Jesus Christ came as a representative of God, the Father. Jesus said: "I have said nothing except the things the Father authorized me to say." Then we understand by this language God is responsible for every word, every command given by Jesus Christ. But sometimes we find men who claim to be ministers of the Gospel of Jesus Christ preaching some of the commandments not necessary. John the Baptist, the forerunner of Christ, preached water baptism necessary for the remission of sins. Jesus Christ, after He Himself had been

baptized by John the Baptist, preached water baptism necessary for the remission of sin.

Jesus told Nicodemus (John 3:5): "Except a man be born of water and of the Spirit, he can not enter the kingdom of God." Peter, a man filled absolutely full of the Holy Ghost, on the day of Pentecost, preached a wonderful sermon on water baptism.

In Acts 2, after being asked, "What shall we do?" by those Jews who had persecuted and put to death the Son of God, Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ (by the authority of Jesus Christ) for remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This comes down to this generation.

Again, in Matt. 28:18, Jesus said to His disciples just before he ascended, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the

world."

There are many other Bible characters we could mention who, under the influence of the Holy Spirit, taught and practiced water baptism. Then, for man, in this enlightened world, or generation, to give those important commands such a slight consideration.

In the beginning, God. Let's keep God first, allow Him the authority due Him.

In John 13:4-17, we have Jesus with the 12 disciples, giving them a new service, an example or a pattern, washing and wiping the disciples' feet. We also have Peter objecting to the new service. Peter failed to see the necessity of having his feet washed. Peter saith unto Him: "Thou shalt never wash my feet." Jesus saith unto him: "If I wash thee not thou hast no part with me." Peter realized the awful condition of man without God; he saw the importance of having his feet washed. This was not only a new service for that particular occasion but was to be perpetuated. (John 13:14-15.) "If I then your Lord and master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. (V 17.) If ye know these things happy are ye if ye do them."

In the beginning, GOD. Followers of God not only baptize and wash feet, but they also greet one another with an holy kiss. (Rom. 16:16.) (Acts 20:37.) And many other commands not popular in this age.

Some seem to think so many commands not essential. But Jesus says, "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:19.) When we make a complete surrender to God there is no command too small to attract our attention.

In James 2:25, James calls this book the perfect law of liberty. David calls it a perfect law. In Rev. 22:18-19, John says we can neither add to this book nor subtract from it. If this be true, how essential those commands. If we consider God first, it will be impossible to add to or subtract from the Word and will of God.

I'm sorry to say we have some today who at one time recognized all those commandments, preached them all essential, receiving them as ordinances of God's house, ordained of God, who have been blindfolded with the kingdom

of this world, today preaching them non-essentials.

May God help them to recognize God as having all authority, both in heaven and earth.

In the beginning, God.

—Poplar, Montana.

MISCONCEPTION.

By J. G. Mock.

Misconception of God's Word is very prevalent in our day. I was talking with a neighbor lately who thought that Christ wore long hair and a long beard, never having hair or beard cut or shaven. I am always interested in getting the truth of God's Word, so I looked it up. We have nothing to prove anything of the kind. We have no photo of Jesus. The supposed photo is, as many other things are coming from Rome, without any truth to it. Christ was a Nazarene, his home being in Nazareth. But He never was a Nazarite, which required the person to never cut, trim or shave the hair or beard. As Samson, Samuel, John the Baptist were. Or drink wine or partake of the fruit of the vine in any form, and not to take anything intoxicating, and not to come close to anyone dead. (Matt. 11:19.) The Son of man came eating and

drinking, and they say, Behold a glutton and a wine bibber. Christ raised the dead. And (John 2:3-10) Christ made wine (not grape juice). Some say that Christ was only human. My Christ was human and divine. Or in other words, he was God clothed in a fleshly body. Christ said, through Paul in 1 Cor. 11:14, that it is a shame for a man to have long hair. Some say that Paul set aside the Lord's supper. Christ instituted it and Paul had no authority to set it aside; he only set it in order. Jude 1:12 speaks of the feasts of charity. Rev. 19:9, Blessed are they that are called unto the marriage supper of the Lamb. If we don't eat the Lord's Supper we will not be among the favored few to eat of the marriage supper of the Lamb. I strongly believe in non-conformity as taught in 1 Tim. 2:9. That women adorn themselves in modest apparel with shamefacedness and sobriety, etc. (1 Pet. 3:3.) Whose adorning let it not be that outward adorning of plaiting of the hair and of wearing of gold, or of putting on of apparel. The above Scriptures teach plainness and not to be conformed to the vain fashions of the world.

But let us be careful or we will go to extremes and keep

people out of the church. As the wearing of the prayer covering all the time, wearing the cape and apron, the men to wear broad-fall pants, red shirts, to use hooks and eyes instead of buttons; not trim the beard and wear long hair. God wants plainness but don't want us to go to extremes. I believe in a plain uniform for brethren and sisters. Brethren should wear the standing collar coat as the church adopted years ago. The ministers of today are following Rome, wearing the vest buttoned to the neck and wearing the roll collar coat. Christ wants us to sing Gospel hymns and make melody in our hearts. But man has brought the piano, organ and a host of other instruments into the church so now we have mechanical music; also solos, duets, quartets, sextets, octets, and choruses, and a march played while the offering is taken up. We have mechanical song service. Why not have mechanical preaching, using the graphophone or radio? But then the pastor would not get the chance to abuse the congregation for his salary. Some are preaching money instead of Christ. May the Dunkard Brethren never get so low is my prayer.

—Martinsburg, Pa.

THE WOMAN CLOTHED IN THE SUN.

E. W. Pratt.

Rev., 12th chapter.

Who is the woman clothed in the sun? The Roman Catholics say it is the Virgin Mary, but as she is dead she cannot be the woman, as the woman was to be caught away to a place prepared by God for protection during a period of a time, times and a half a time, otherwise spoken of as 42 weeks or 1250 days, taking prophetically three and one-half years.

Other writers claim the woman is the church, but as the church is the bride of Christ it is certain the church cannot be his mother and as the man child is undoubtedly Christ we must go to God's Word for an interpretation.

The woman represents Israel; everything in the symbolic statement bears this out, especially the crown with 12 stars (Gen. 37:9). Thus she is seen clothed with the sun, that is, of Christ Himself, as He will shortly appear as the sun of righteousness (Mal. 4:2). Even so, Paul writes of Israel, Of whom as according to the flesh Christ come who is over all God blessed forever. (Rom. 9:5.)

God has said by the prophet

he was a husband to Israel (Isa. 54:5, Jer. 31:32) and the Holy Spirit was the cause of the conception of the Christ.

That Christ is the man child is shown beyond controversy by the fact the child is caught up unto God and His throne destined to rule the nations. (Psa. 2:9, Rev. 2:29.)

The great red dragon, the enemy of the woman and the child, is Satan. Seven crowns are symbolical of his authority as the god of this age.

These historical facts are seen first in this vision to bring into view what is yet in store for Israel during the end of time Christ ascended upon high, taking His place at the right hand of the Father till his enemies are made His footstool. (Psa. 2.) Then the present Christian age began, but this is not shown in this vision. He who came from Israel and was rejected by his own (Jno. 1:11) is nevertheless the hope of Israel. In Him and through Him alone can the promise made to Israel be fulfilled; the fulfillment of these promises is preceded by the time of Jacob's trouble (Jer. 30:7) the last half of the seventh week of Dan. 9:23-27, notice 27th verse, and during this time Satan will do his most awful work to destroy the woman (Israel), but God will preserve her. (Jer. 30:7.)

Last clause.

Then we have Satan cast out of heaven where he has been the acuser of the brethren. (Job. 1:9-11, 2:4-5, Zac. 3:1-2, Rev. 12:10.) We must remember Satan is the god of this world, the prince of the power of the air. (Eph. 2:2.) Our conflict is against the rulers of the darkness of this world. Eph. 6:12.)

When he is cast down to the earth he has great wrath and tries to destroy the woman (believing Israel), but God has a refuge prepared in the wilderness, where she is kept safely.

—Wenatchee, Wash.,
Orchard Avenue,
Route No. 4.

BE YE SEPARATE.

Junias Spurgeon.

There have been separations in our short lives of which we recall to our minds that have taken place. Some have had many such like experiences and others perhaps only a few. Some have had loved and dear ones leave for another country perhaps a few miles away with whom they can correspond and hear from in that way. While others have left to parts unknown and we never hear from. Some have near and dear ones that have

left for the great beyond to spend an eternity where all is naught but sorrow, misery and torment untold forever and ever. Such separations as this we wish not to speak often about. For such are heart-rending thought for the bravest hearts, I'm sure. If we only could speak the words and those loved ones could and would come forth how many would prolong the time, do you think? Not many, would they? Of a truth as the old adage puts it, "We never miss the water till the well goes dry."

There is another separation spoken of by Paul in 2 Cor. 6: 14-18.

Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and

will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Dear fellow Christians, in the light of all of this, what is your duty and mine? What lesson does God wish to have us learn? God wishes us to know that there must be a separation from this world of sin. Not in the physical sense, for we cannot do that except we die. We dare not absolutely separate ourselves from going to and fro in this world to live the life of a hermit. But we must separate ourselves from the sinful methods, spirit and its aims. For an illustration: The world says that humanity is a rising race and that we are getting better all the time with each succeeding year. But the Holy Writ teaches us that we are a fallen race like the sheep of the parable. (Isa. 53:6.) All we, like sheep, have gone astray: we have turned everyone to his own way: not only going astray from God, but still farther and farther away, seeking the pleasures of this world that endureth for a short time, rather than the fellowship of the blessed Christ and His redeemed children that will last through the time of a never ending eternity. The world's remedy for this is education, more and better schools are insisted on. But

God's remedy is **regeneration**. With this remedy and training our minds and hearts to do the will of God we are then growing better; unless we get this training and put it into use we have not really been born again. If we do not apply God's remedy we cannot expect to enter His kingdom to enjoy those blessings He has in store for his beloved children. (Matt. 7:21.) The world would have as an ideal before us that one great word, "civilization". God teaches in His Word the only ideal that can stand the test of His divine love is found in the word "transformation". A change of character after the likeness of His Son by putting away the filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 7:1.) When we've done this and are thinking of spiritual things and try to do those things that are well pleasing unto God, not until then have we separated ourselves from the world. And when we've done this the results will be shown forth in our character and conduct. When we have thus separated ourselves from the world, we shall no longer be satisfied with those things the old devil put here for to take the place of the church that Christ Jesus suffered and spilt His own precious blood on Cal-

vary for. Some of the things that Satan, our adversary, would have us partake of and do so as to counteract the work of God is, make of the houses of God playhouses of entertainment instead of houses of instruction in righteousness; also, he has the lodges, clubs, social settlements, and open playgrounds, movies, the such-like, etc. Neither will we have our minds centralized on how we can build up homes of luxury, pleasure and ease, and use the means of time and money that God has loaned to us for His glory, and for that which is not bread, and the sinful pleasures of this world that satisfieth not, when once we have had a true vision of ourselves like the Prophet Isaiah (Isa. 6:1-5), but we will cry out to God for mercy, asking Him to wash away our sins, and to take away our guilt. We shall then begin to help the church establish Bible classes to teach the true Word of God to aching hearts instead of mere sensational talks just to please those having itching ears; and to promote evangelism, and to give of our money to send the glad tidings of a loving Savior unto the uttermost parts of the world to those that know not of His redeeming love. And then only shall we begin to bear that witness for God and

His Son, Jesus Christ, who shall at the last day deliver our souls and give to us the right to enter that heavenly city.

You are doubtful which way to decide,

Standing in fear where the pathways divide,

Praying for wisdom while making delay;

Jesus sends words to you:
"I am the way."

Jesus sends words to you; yes,
'tis to you;

See! He is eager to carry
you through!

None by Jesus can guide you
aright,

He is your Savior, He is the
light.

—Wenatchee, Wash.,
Route 2.

NON-CONFORMITY TO THE WORLD.

Chapter XIII.

Having glanced at several features involved in the nature of this subject, we shall now try, in conclusion, to urge its importance upon your attention.

1. The importance of this doctrine appears in the very fact that it incurs the world's displeasure. "If ye were of the world," said Christ, "the world would love its own; but

because ye are not of the world, therefore the world hateth you." (John 15:19.)

2. Its importance also appears in that it is a necessary evidence of the Father's indwelling love. "If any man love the world, the love of the Father is not in him. (1 John 2:15.)

3. Its importance further appears, in that the absence of practical non-conformity evinces a worldly and unrenewed heart. "If the heart is right, all is right", is a proverb that may be true, but when the life is wrong, the heart is also wrong. People sometimes say of a mischievous person: "He does wrong, but he is a good-hearted fellow." That's the mistake. He is not good-hearted. He may have some clever traits of character, but if he were good-hearted, he would be good lived.

A friend once said to me: "The gold and costly attire upon my person doesn't affect my heart." "That is strange," I answered. "How could it get upon your person if it never affected your heart?" Such things first find a place in the affections; secondly, they obtain the consent of the will; and, thirdly, they are placed upon the person. When the stream is hard water, can the fountain be soft? When the fruit is defective, can the

tree be sound? Either make the tree good, and its fruit good, or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit.." (Matt. 12:33.)

4. Its importance appears, in that it is urged by a most imperative and authoritative apostolic precept. Is faith a command? Is repentance a command? Is baptism a command? Have we any commands in the Scriptures? Then is this a command: "Be not conformed to this world, but be ye transformed by the renewing of your mind." The Apostle Paul in writing to the Corinthian brethren, on one occasion, as if apprehending that some would object to his instructions, says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.)

5. Its importance has been rendered more impressive by the example of God's children in all ages of the world. They have ever been the "called out" from the world. The lives of the patriarchs in the antediluvian age were in most positive contrast to the licentious habits, fashions, maxims, spirit and indulgences of the people among whom they lived.

When Abraham and his posterity were separated as a peculiar nation to the Lord, they were to have no interchange of fraternal fellowship and feelings with the false religions around them, and so carefully was this separation to be observed, that they were forbidden even to consummate marriage relations with the Gentiles. (Exodus 34:12-15, Deut. 7:3-4; Josephus' Antiquities of the Jews, Book 8, ch. 7, sec. 5.) No Israelite might take a wife from the Gentile nations, and no Jewess might give her loveliness, strength and beauty to a pagan man, and whenever they ventured to transcend this law, it was, sooner or later to realize the sad consequences of their folly and transgression.

Though the Midianites were dismayed with the fear of Israel, and despaired of withstanding them successfully by force, at the suggestion of Balaam they adopted a plan for ensnaring them, by putting a stumbling block in their way. They sought a number of the most beautiful daughters of Midian, arrayed them in the most splendid attire, and sent them to dwell near the Hebrew camp, where they might cultivate social relation with the young Hebrew soldiers, whose attention and kindness they were to receive

with respect and reciprocate until they had succeeded in winning their affections, when they should make it appear that they would return into the interior of their home. This the young Hebrews opposed and sought them in marriage. After many compliments to their proposed husbands, many commendations of their excellency of character, and much reasoning on the importance of unanimity respecting the prevailing customs of their country, they finally consented to become their wives on one condition, viz: that they would worship with them the gods of Midian and Moab. The snare was a success. Their love for their wives induced them to become idolaters. But did this alliance save Midian? Nay, but it ensnared Israel, and those young Hebrew soldiers with their wives had to be destroyed in order to put away the evil from Israel, and so mightily did the wrath of God prevail against Israel that 24,000 souls perished in the plague. (Josephus' Antiquities of the Jews, book 4, ch. 6-6-10; Num. 25:1-9, 31:16; Ps. 106:28-29.) Solomon, whose reign surpassed in wisdom, wealth and honor all the sovereigns of the earth, was seduced into idolatry by his love for his strange wives, the princesses of heath-

en nations, who thronged the royal palace at Jerusalem. (1 Kings 11:1-2.) Samson was a mighty Nazarene to God and a terror to the enemies of Israel, but alas, he seeks wives from the daughters of Philistia, and when, in an unguarded hour, he sleeps upon the lap of the treacherous Delilah, she who should have been a guardian angel about him (and doubtless would have ben had his marriage been consummated in harmony with the Divine law) cries, "Samson! the Philistines be upon thee", when he aroused, only to find the locks of his strength departed, his limbs in bonds, and himself the helpless victim of merciless foes; the object of their cruelty, scorn and derision; and the loss of his eyes, and soon of his life, must pay the penalty of his disobedience. (Judges 16:4-31.) Ah, mighty Nazarene, where was now thy strength and glory? Alas! Alas! they were departed. So, my beloved brethren and sisters in Christ, with the church in her individual or collective capacity, while faithful to our trusts, "one may chase a thousand and two may put ten thousand to flight", but when we sleep upon the lap of carnal treachery, become unequally yoked together with unbelievers, and wedded to world-

ly love, it is to realize some day that we are shorn of our strength, and our mission, through unfaithfulness, becomes a failure. (2 Cor. 6:14-18.)

Let us be careful, then, beloved brethren, that while we labor to increase our numbers, we do not lose by degrees this and other important and distinctive principles of the truth. A dear brother, some time ago contemplating the commendable efforts of the brethren in some localities to supply those who cry for the bread and water of life, asked: "What would be thought of the wisdom of a grocery merchant who would outlay all his money for fresh meat and have nothing left to buy salt with?" Would not the whole prove a failure? Would not all be lost? So, dear brethren, with us. Just in proportion as our principles become more generally known, and our efforts are extended to circulate truth and recover the lost, we shall have to give a proportionable heed that there be sufficient salt wherewith to season the lump. Let us take heed that we have salt in ourselves, that we lose not this and other important and distinctive features of the primitive faith of the church. When the ratio or the increase of our membership exceeds the ratio of the

development and extension of the principles of Christian prudence, piety and separation from the world, we shall apostatize and fall by our own suicidal hand. While love for the erring should prompt kindness and forbearance in endeavors to reclaim them, love for truth should utterly forbid any compromise of principle or any "fellowship with the unfruitful works of darkness." Better the amputating knife of discipline always, with the loss of a limb, than that the whole body should perish. If pride, vanity, worldliness and disorder are allowed in individual members, the body will become infected, and if local organizations lose those peculiarities of character, principle, conduct and appearance, so that instead of being "living epistles, read and known of all men" even their brethren can no longer distinguish them from the rebellious world, and they still be retained in fellowship, the result must be the moral and spiritual putrefaction of the entire mass. And let us not forget, dear brethren, that even slight deviations from the path of rectitude, on the part of brethren who are habitually men of great piety and integrity, are more dangerous in their influence, than if found in others.

Let me finally appeal to you,

my much-beloved young brethren and sisters. You are the future hope of the church. If you abide faithful in Jesus, His spiritual presence and favor will be sweeter than life and stronger than death to you. The love of his dear people will fill your heart with gladness. The Divine approbation, and the answer of a good conscience will amply reward all your trials, self-sacrificing and sufferings for Jesus' sake, but if you allow the world to seduce you into its ways, maxims, spirit, pride and fashions, remember, you will not only have grieved your Savior's love, and given your dear brethren and sisters, who love you, much reason for pain and distrust, but even worldly friends, many of whom, at best, are but "summer swallows", will lose their confidence in and respect for you, and in your absence will only deride and mock your infidelity, instability and weakness. Let me beseech you, beloved, for Christ's sake, for truth's sake, for the church's sake, and for the sake of ungodly friends upon whom you have an influence, to shun the tempter's fatal snare, and flee youthful lust and worldly dissipations. "The grace of our Lord Jesus be with you."

* * * * *

* **Sunday School Lesson** *

* **Assignment—1931-32.** *

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For May 29, Matt. 27:1-20.
Last lesson Jno. 17:1-26.

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* **NEWS.** *

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Newberg.

The Newberg Dunkard Brethren met on May 7 to hold their love feast. Twenty-eight surrounded the tables to partake of the emblems. The visiting brethren are as follows: from Waterford, Calif., were Elders Joseph Root and M. S. Peters and A. B. Van Dyke and Harry Van Dyke and family. Those from Wenatchee, Wash., were Brethren D. B. Steele and wife, J. W. Steele and J. J. Eyer, and Brother E. Withers from Pendleton, Ore. We had services Friday evening, with Brother Root bringing the message. Saturday forenoon Brother Withers gave the message. On Saturday p. m. one dear young boy was buried in baptism. At 6 p. m. we met for examination service. Brother Root officiated in the communion services. Sunday morning

Brother J. W. Steele gave us the message; subject, "The Good Shepherd." At noon we had a simple meal together at the church. At 3 p. m. we met to dedicate the church house, Brethren Peters and Root delivering the message from 1 Kings 6:14. We are just a few in number but we feel very much encouraged by the spirit-filled meetings we have enjoyed. If any of the Dunkard Brethren pass thru Newberg we would sure like to have them stop. Anyone wishing to change locations please give Newberg a thought. We are in need of workers.

—Mollie Harlacher,
Grants Pass, Oregon.

Waynesboro News.

We, the Waynesboro Dunkard Brethren, called a special council meeting on April 23rd. In charge of our Elder D. S. Flohr, to care for a few items of business concerning the new church; also plan for the day of dedication which was held May 1st.

We all felt very glad to see so many of our people come and enjoy the day with us. We had quite a nice ministerial force; had good Gospel sermons, for which we wish to thank all of the participants through the day.

Our Sunday School was op-

ened at 9 o'clock by singing Number 388 in the hymnal. Opening prayer by Brother Ord Strayer of Vienna, Va. Our lesson subject for the morning: Matthew 25:47-75, "The Betrayal Kiss, or the Thrice Denial of Christ by Peter", which was very well explained by Brother Thomas Ecker of Taneytown, Md. If space would permit, I might make mention of many good points that Brother Ecker explained as his time hastily flew.

Brother B. F. Lebo of Carlisle opened our morning service by reading the Second Psalm, with Brother A. Fahnestock leading in prayer, and L. B. Flohr, from Vienna, delivering the morning sermon from the 8th chapter of First Kings. Brother Flohr gave us a good, unadulterated Gospel message which will be long remembered.

We served dinner in the basement at the noon hour. The dedicatory sermon at 2 o'clock was conducted by Elder J. L. Myers of Loganville, Pa. His subject was along the dedicatory thought of building the temple, dedicated to the true and living God, which was much enjoyed by all. Closing prayer by Brother Britton of Vienna, Va.

Our examination lesson was read by Brother Ray Shank

from Mechanicsburg, with Elder Jacob Miller delivering the sermon. Then again we served supper in the basement to those not communing. We had all things made ready until 6:20 o'clock to surround the Lord's table, which numbered 77. We trust the number will grow until our next memorial service is held, if the Lord is willing. The harvest truly is great, but the laborers are few.

Perhaps it may also be interesting to know that there were 20 ministers present, as follows: Elder L. B. Flohr, Brother Ord Strayer, Brother Britton, of Vienna, Va.; Brother Adam Fahnestock, Lancaster, Pa.; Thomas Ecker, Taneytown, Md.; Elder Arthur Rice, Lewistown, Md.; Elder J. L. Myers, Loganville, Pa.; Joseph H. Myers, Glen Rock, Pa.; Chas. Ness, Dallastown, Pa.; Elder Jacob Miller, Brother Ray Shank, B. F. Lebo, and Brother Harry Smith, all of Mechanicsburg; Rev. H. M. Stover, Rev. Leonard Flohr, oldest brother of our presiding elder; Rev. Breckbill, pastor of the Otterbein United Brethren church; Rev. Bench-off, in charge of the First Brethren of Waynesboro; Rev. Archie Boyer, minister of the old order German Baptist; also our two home local congregation ministers.

Again, we wish to thank all for their offerings, which amounted to \$158, with a few other donations received through the day, made a total of \$205 in all. We will have Sunday School each Lord's day morning at 9:30 o'clock, with preaching following, and one Sunday evening at 7:30 o'clock, to which all are invited.

—A. Mae Tharp.

CHEER UP

If times are hard, and you
feel blue,
Think of the others worry-
ing, too;
Just because your trials are
many,
Don't think the rest of us
haven't any.
Life is made up of smiles and
tears,
Joys and sorrows, mixed
with fears;
And though to us it seems
one-sided,
Trouble is pretty well divid-
ed.
If we could look in every
heart,
We'd find that each one has
its part,
And those who travel for-
tune's road,
Sometimes carry the biggest
load.
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BIBLE MONITOR

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No. 12.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE CHURCH—HER CREED.

With this we close our meditation on the church. The subject is none the less important because it is the last. For an institution is no stronger, or weaker, than the fundamental principles upon which it is founded. And it will stand or fall, be a success or failure, according as its principles are founded on consideration, reason, equity, and justice. So with the church, if she is to be a success, her fundamentals must be so founded, and in addition, must be in harmony with the Scriptures. The word “success” here is used in the sense in which God estimates it.

In business, men have their ideals; in religion, they have their creeds. These may be written or unwritten. Unwritten, they may be flexible as circumstances or sinister motives may require. Written, they may change as sentiment among their adherents

change. The thing of most concern here is sinister motives, pecuniary interest, and ignorance may figure in the case. And any one who cannot interpret ordinary language in harmony with the rules of grammar should not undertake to formulate a creed for any institution. And without a written creed the adherents of an institution never know whither they are going, and can never be stabilized.

So, with the church, her creed must be founded upon the Scriptures interpreted in harmony with the rules of language if she is to be stabilized. Intelligence, and not ignorance, must be manifest in its statements and pronouncements. Otherwise it cannot appeal to enlightened minds. It is said, “Where ignorance is bliss, ’tis folly to be wise”, and so it is, until reason can be enthroned and wisdom and prudence can enter into conclusions reached.

It has been said, “If one does not want to obey all the

Bible, he should have a creed or discipline so we may know how much of the Bible he is not willing to obey and so leaves out." On the other hand, if one wants to obey all the Bible, he should have a creed, or compendium of faith, to show he believes all the Bible and is trying to obey it all. The purpose of this compendium is to exemplify unity of faith and practice. With us, our Church Polity serves this purpose. So long as we stood by our polity as originally formulated, peace and harmony prevailed. At once we began to clamor for changes, additions and subtractions, until the situation has become so complex we hardly know what we stand for or what to expect next. Indeed, it would seem some must have come in blindly, or with mental reservations. At the present rate we are going, the time when our polity will become voluminous or be discarded entirely is not far ahead.

The situation to some is far from optimistic. If we undertake to bind others' hands, stifle conscience, smother convictions, put our bits into others' mouths, and our ring in others' noses to lead them around as dummies, we shall approach dangerously near the point at which forbearance

ceases to be a virtue and disaster will result.

As it relates to our polity and government, there is a tendency to make our decisions mandatory and drastic on the assumption that if the church has power to render decisions, she has authority to enforce them, and if we have the love for the church we should have we would obey her mandates. On the contrary, suppose we manifest a respect for the opinions of others and respect the volition and liberty of others voluntarily to choose their attitude and course of action or to willingly submit without compulsion. Few will be obstinate or rebellious when this course is pursued. At the same time, why make decisions we may have good reason to believe will not be respected without the use of drastic measures? When a rule or decision is stated in mild terms and persuasive language, if we love the church we will obey without compulsion or drastic measures of enforcement. And, believe what we may, and say what we please, our Church Polity, supplemented by all Scripture teaching not contained in its pages, is our creed, and woe be the day when we shall fill its pages with extreme or harsh decisions and drastic

measures of enforcement.

Study these statements, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." The "ought" and "should" never had to be enforced on these disciples. Neither will it have to be enforced upon any today who love the church.

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice * * * and be not conformed to this world." This beseeching brought desired results. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Beseech was strong enough in this case. "I beseech you that ye walk worthy of the vocation wherewith ye are called." Beseech resulted in the desired end.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Meekness will succeed where harshness will fail.

When, in our conference rulings and enactments, we respect the power of volition and recognize the right of

choice after thorough investigation, with fairness to all and discriminations against none, we shall have made a long step toward the ideal in government and progress in the work of the kingdom. May we all strive to that end.

OUR LETTERS.

By Grant Mahan.

I often wonder what we would do without our letters from dear old friends from whom we are separated by hundreds or thousands of miles. We used to meet and thoroughly enjoy communing together; and we met fairly often. But as the years have passed, all of us do less traveling than we did when younger and more active.

I think myself especially blessed in my friends who write such good letters. And the blessing does not come from much of what is said about the world and the present age. I have a goodly number of correspondents who have passed the fourscore mark, and some of them are near the fourscore and ten, and the ages come on down to below the teens.

A quotation or so will show why some of the letters do me so much good: "May God's blessing attend you all. * * *

BIBLE MONITOR

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You speak of your good wife and her health. May the Lord bless her richly. I remember her kindness when I used to stop with you at Elgin. And that calls to mind my own dear one who has left me and gone on before. * * * We were children together more than seventy years ago. I miss her pleasant smile and happy companionship. The Lord knows why, and He knows best."

In another letter: "Grace, mercy and peace be unto you all from our Father in heaven, in the name of our Lord and

Savior, Jesus Christ. Amen.

* * * So, of the material things we have much to be thankful for; and above all this for health of body and mind, and the hope of eternal salvation and the glorious life in heaven with our Lord and Savior, the angels and our loved ones gone before; and while with Paul we only know in part and see darkly now, yet **then** we shall **see** as we are seen and know as we are known. Glorious thought of the better life; no more suffering, toil or tears, but undisturbed joy and peace forever."

There are many persons the main part of whose "conversation is in heaven", and I am very thankful to have had and still to have so many of that kind. One such dear old friend "fell on sleep" nearly forty years ago. His constant thought was of eternity, that we are eternity-bound, and that we should live accordingly.

And I am very glad that men whose minds are so much taken up with thoughts of the other world are not less useful and cheerful: they are looking forward to something better, more enduring than anything they have had or can hope for while waiting for their summons to pass on into that other and more glorious

life. These men and women who so live are the greatest benefactors of the world, for they shed abroad that which is beyond the power of death or life to take away.

"The hoary head is a crown of glory, if it be found in the way of righteousness." It seems to me that the end of life is best, and should be most helpful to the world. It isn't the one who puts on the armor for the battle of life who is to boast or to be lauded, but he who is ready to lay it aside, whose course is nearly finished, who has kept the faith, who has fought the good fight of faith, and can see ahead the crown of righteousness which the Lord is ready to give.

The start may be full of hope, the race may be run well for a time; but so many are hindered and stop running before they get within sight of the goal; and of course there is no crown for such, for the crown is at the end of the course, not at the beginning or in the middle.

I thank God that I have had so many faithful men and women as counselors; so many who had passed over the road and were able to point out the dangerous places. I have stored away in old letters—letters which cover a half century—the wisdom that is most help-

ful, which the world sadly needs and so seldom wants or will accept when it is offered. My old letters are a treasure.

—Homestead, Fla.

THE RESURRECTION OF THE BODY.

Selected by J. A. Leckron.

Part Two.

The following is the balance of the article which we think has some good thoughts concerning the resurrection of the body.

"The Lord Himself shall descend." The Lord comes in person to receive us to Himself. He does not send. With the voice of the archangel and with the trump of God, He calls together His own from the grave; and these with the living — transformed — go to meet Him in the air. Our departure from the world exactly resembles His. We leave the world, to which we do not belong, to go to heaven. This is the resurrection of life.

Third: The resurrection of the unjust, or the second resurrection. This takes place after the righteous have reigned with the Lord Jesus Christ a thousand years. It is known as "the resurrection of judgment", when the sea "gives up the dead which are in it, and death and hell delivers

up the dead which are in them", and "the dead, small and great, stand before God". (Rev. 20:12, 13.) The unjust are to be raised just as surely as are the just; but the results—how different! One a resurrection of LIFE, the other a resurrection of JUDGMENT.

Fourth: These mortal bodies are to be raised and changed. "Enoch was not: for God took him", and Elijah was carried to heaven in a chariot of fire. Neither of these men left his body in the grave. Paul longed "not to be unclothed, but to be clothed upon, that mortality might be swallowed up of life". (2 Cor. 5:4.) And, says he, "If by any means I might attain unto the resurrection from among the dead." (Phil. 3:11.) "Ourselves, also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption, of our body." (Rom. 8:23.) There is a very remarkable passage in Jude (ninth verse), where it speaks of Michael, the archangel, contending with the devil about the body of Moses, but using no railing accusation. There would have been no contention about the body if of no value. He would never have withstood the enemy for that which was to be scattered to the four winds of heaven.

never to be raised again into a glorious, incorruptible body. Jesus, when He rose from the grave, was not a mere spirit, unclothed; His body could be touched. Did He not say, "Handle me and see; for a spirit hath not flesh and bones, as ye see me have"? (Luke 24:39.) If we are to rise as Christ did, then our bodies are to be raised, though all bodies are not the same. "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." (1 Cor. 15:40.) There is one flesh of men, another of beasts; and there is one flesh of this body, and another flesh of the heavenly body. Wheat that is sown is not quickened unless it die. Still, that which is sown is not that which is reaped. There is continuity, and in that sense identity; yet there is a dissimilarity also between the seed sown and that which is reaped. So with the body, "it is sown, it is raised". There is continuity and identity, as in the above figures, but it is sown in one condition, and raised in another. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown in a nat-

ural body; it is raised a spiritual body." (1 Cor. 15:42, 43, 44.) The Holy Spirit, through the apostles, confirms the doctrine, that the bodies of the saints are raised again. In 1 Cor. 6:13, the apostle writes: "Now the body is not for fornication, but for the Lord; and the Lord for the body." The body, then, is the Lord's. When Adam sinned, he lost (or ruined) not only his soul, but also his body. The Lord Jesus not only died to save the soul, but also the body. (Phil. 3:23.) "And God hath both raised up the Lord, and will also raise us up by His own power. Know ye not that your bodies are the members of Christ?" (1 Cor. 6:14, 15.) As Christ, the head of the body, which is the church, has been raised, so must the members, the body of Christ, be also raised. Again: "Know ye not that your (the human body) is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." (Verses 19:20.) If the body is the temple of the Holy Ghost, it must be raised, and become eternal as the spirit. "With what body do they come?" (1 Cor. 15:35.) "It is sown; it is raised." Just what change takes place the Word does not teach us; but

the resurrection is the "redemption of the body", a body already claimed by the Holy Ghost as His temple. "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11.) Notice, it is the mortal bodies that He quickens, not the spiritual. The same power that at first gave life to the natural body, though it may become dust in the grave, shall cause to rise from it a spiritual body. After our Lord's resurrection, He did not speak of His body as possessing blood, but as "flesh and bones". These mortal bodies of ours consist of flesh, bones and blood. The blood is the life of the flesh. It nourishes and builds up the body. If Job could say, "In my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another"; and the Psalmist, prophetically speaking of One greater, could say, "My flesh also shall rest in hope"; and Christ, of whom this was spoken, could say, after His resurrection, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have", it is evident that our bodies, after they are raised and changed, shall consist of flesh and bones, they shall be glorious bodies, like unto our

Lord's. "It does not yet appear what we shall do; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) We shall be satisfied when we awake with His likeness. (Psa. 17:15.) "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57.) And thanks be to God, our bodies shall not be one particle in the possession of Satan; the Lord Jesus Christ redeems the **WHOLE MAN, BODY, SOUL, and SPIRIT**. Here let us notice one important truth. The Epistles are written almost wholly to saints. Thus, what is said about the resurrection of the saints, and with bodies they are raised, does not apply to the unjust. The saints are raised incorruptible, and with glorious bodies, in virtue of their having been redeemed by the blood of the Lord Jesus. The wicked have rejected redemption, and chosen their own way; and we do not find one word in the Bible that informs us that they shall be raised at the same time, or in the same manner as the saints. When the wicked dead are raised, they are to be judged every man according to his works; and whosoever is not found written in the book of life is to be cast into

the lake of fire. (Rev. 20.) There is no coming here. A great white throne is set; judgment is carried on according to the purity of God's nature. There is no dealing here with earth, or the power of evil, but with souls. The secrets of men's hearts are judged by Him who knows them all. There will be for them only divine judgment and destruction. The limit and measure of escape will be the book of life. Not so with the children of God. All Christians have Christ for their life. "Their life is hid with Christ in God." (Col. 3:3.) Though "it is appointed unto men once to die", yet "we shall not all sleep", for there shall be some who will be changed without dying. "The dead shall be raised incorruptible, and we shall be changed." At an unrevealed moment we shall enter into this scene, ordained by the Father and prepared by the Lord Jesus. The power of God will accomplish this change in an instant. The trumpet may sound any moment, and we be summoned to meet the Lord in the air. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. 3:4.) For our citizenship is in heaven, from whence also we wait for a

Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself." (Phil. 3:20, 21.)

"Wherefore, comfort one another with these words." (1 Thes. 4:18.)

"Tis sweet to think of those
at rest,

Who sleep in Christ the Lord;
Whose spirits now with Him
are blest,

According to His word.

How bright the resurrection
morn

On all the saints will break!

The Lord Himself will then re-
turn

His ransomed church to take.
We cannot linger o'er the
tomb:

The resurrection day

To faith shines bright beyond
its gloom,

Christ's glory to display."

—Greentown, Indiana.

NOTICE.

A change has been made in the editorial staff of the "Monitor". Everything, however, will continue as ever until arrangements can be made to transfer and turn the business over to the new staff, notice of which will be given as soon as arrangements are completed.

"MOTES" AND "BEAMS".

By J. F. Britton.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 1-5.)

What a severe and burning reproof for censuring and fault-finding. Hence it is not wise nor prudent to sit in judgment, nor pass rash criticisms against others in the absence of the correct knowledge of the circumstances under which the expressions or actions were committed. Perhaps if we were placed under similar conditions we might have said or done worse. If we could really see ourselves as other people see us, or as God sees us, in all our imperfections, we would be kept so busy getting the big ugly

beams out of our own eyes that we would forget all about the motes in other folks' eyes.

It should be noted with some degree of seriousness that Jesus said, "Judge not, that ye be not judged", and concluded His admonition with a scathing denunciation, "Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." It should be understood that the "mote" and "beam" were often figuratively used in Jewish controversy. The "mote" was a small fault, the "beam" a serious sin. Thus Jesus means to correct the erroneous ideas of His people, and rebuke them for their lack of charity in thought and speech towards each other.

The writer is pleading for that high standard of Scriptural consistency and propriety that is above all reproach and criticism. Jesus did not teach any precept that He did not observe in His own life. Hence, if the Dunkard Brethren Church is to become an evangelistic power in the world, we, the members, must wake up, arise, and bestir ourselves with the "commission" Jesus has left us and remember always to follow by example every precept which we teach. Therefore, the writer

pleads for a united effort for a **FORWARD** movement along **constructive, practical, Scriptural** lines.

Let us take Nehemiah for an example and inspiration, who amidst many serious oppositions, hinderances and discouragements, rebuilt the walls of Jerusalem "that had been thrown down", and the secret of that successful enterprise was, "The people had a mind to work." (Neh. 4:6.) It is quite obvious that the people were united in their work of rebuilding the wall and wasted no time criticizing each other.

It is interesting and worthy of note, how earnestly David prayed for spiritual purity. His supplication was: "Create in me a clean heart, O, God: and renew a right spirit within me." (Ps. 51:10.) Thus we see that David fully realized the necessity of a spiritual preparation to equip one for the Lord's service. In verse 13 David adds, "Then will I teach transgressors thy ways and sinners shall be converted unto thee."

This proposition is both practical and constructive, and relative to it, Paul urges that we "seek to excel in the greater gifts" (Weymouth's Translation), that is, that we strive earnestly for that efficiency and ability that will

qualify us for a position of trust, so that we need not fish around and electioneer for official positions.

Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) It is this eternal saving TRUTH, that the world needs today: **Constructive Gospel truth.** For this reason, Jesus says, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:38.) So we see, it is laborers that are needed and not grouchers and fault-finders. Let us all, therefore, be laborers. Amen.

—Vienna, Va.

"SAINT".

B. F. Masterson.

The believer in Christ is called a saint in the New Testament, the German text "heiligen", the holy ones. Saint was the new name; the old name was sinner; the difference between a saint and a sinner is the Lord Jesus Christ. He lives in the saint. Saints are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. (Eph. 2:10.) If any man be in

Christ he is a new creature. Old things are passed away, behold all things are become new. (2 Cor. 5:17.) Christians are **called** to be saints. (Rom. 1:7, 1 Cor. 1:2.) For God hath not called us unto uncleanness, but unto holiness. (1 Thes. 4:7.)

How would it affect me if some good man would call me a saint? Would it exalt me or would it stun me? I know it would put me to thinking what the word saint means; and if I was true to name; in the first place, was I called to be a holy one, a saint? Jesus says, No man can come to me except the Father which hath sent me draw him. (Jno. 6:44.) No doubt this is what Paul had in mind when he referred to the saints being called. He no doubt was thinking of the call he had on his way to Damascus. Well, yes, I was called about 63 years ago. I remember it quite vividly. When my brother, Joseph, came along on horseback and asked me to saddle my horse and accompany him to prayer meeting. I was not interested in prayer meeting but I went to please him. (By the way, some members say that the Brethren had no prayer meetings in olden times, but prayer meetings can be traced back over a hundred years in the old White Oak church, Lan-

caster County, Pennsylvania.) It was one of those spirit-filled meetings where the audience was as large as at a regular Sunday morning service, and the members would take part because the Holy Spirit prevailed. Those were surely lively meetings; they were not frozen stiff with program and systematized to death; it was informal; all seemed to take part; some would announce a verse to sing that would express a sentiment on their mind, and others would speak words of edification, exhortation and comfort. Father and mother were present at this meeting. Mother announced a very appropriate German verse, weeping as she spoke. Father announced the first verse of that old hymn, "Life Is the Time to Serve the Lord", etc. Then my brother, Joseph, made a confession, and that was too much for such a sinner as I. I called out, "What must I do to be saved?" Brother S. R. Zug, who was leading the meeting, quoted Peter in the second chapter of the Acts, "Repent", etc. Being pressed down under a load of sin, I prayed for mercy that night and the next day when the Lord heard my cry and removed the burden of sin from my heart and I went on my way rejoicing in the Lord. In this new-found relation to

Christ, I turned my back on the world, the flesh and on the devil and was seeking to cultivate the spiritual inclinations that have now seemingly taken possession of my life and made the world a new world to me. But I soon learned from experience that there were two natures in me—the one spiritual and the other carnal. As Paul expressed it, "The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." (Gal. 5:17.) Hence the continual conflict in the Christian life, that were it not for the Holy Spirit who comes into one's life through the operation of the new birth, it would be impossible to gain the victory over sin. But "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Strength is what the Christian needs to wrestle against spiritual wickedness in high places. Paul prayed that the Ephesian brethren might be strengthened with might by his spirit in the inner man. (Eph. 3:16.) He also prayed that the Colossian brethren be strengthened with all might according to his glorious power. (Col. 1:11.) I pray that the saints in this age may be strengthened with power to withstand the evils of the

devil. God will do wonders for the saints. He will cleanse them. "But ye were washed, but ye are sanctified in the name of the Lord Jesus. (1 Cor. 6:11.) He will cultivate them. "Every branch that beareth fruit he purgeth it. That it may bring forth more fruit." (John 15:2.) Jesus said, "As many as I love, I rebuke and chasten." (Rev. 3:19.) The severest punishment I suffered was when there was no one present but the Lord. The saint will make mistakes, but he will suffer severely for it. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11.)

The saint was called from bondage of sin to freedom, out of darkness into this marvelous light (1 P. 2:9), "called unto the fellowship of his son Jesus Christ our Lord."

I was as a brand plucked out of the fire. (Zec. 3:2.) He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock, and established my goings. (Ps. 40:2.)

Saints are "justified by faith", sanctified, "walking in newness of life" and "glorified". (Rom. 8:17.) Saints

are glorified aristocracy. Oh, for more aristocrats that are too dignified to be seen at games, shows and other worldly amusements. "And when the chief shepherd shall appear they shall receive a crown of glory that fadeth not away."

—Long Beach, Calif.
1250 E. Third St.

SHALL WE CHANGE?

Elwyn Speaker.

Yes and no.

We will consider the second answer first.

That which the Dunkard Brethren Church insists upon is complete obedience to the written Word, as given to us in the New Testament. The Word does not change. (Rev. 22:18-19.) Our methods of obedience may change, but that venture requires much care and prayer. "Remove not the ancient landmarks which thy fathers have set." When any change is contemplated we might well ask: will this change help us, as a church, to be more holy, more consecrated, more like God? If tomorrow was the last day of the world, and we knew it, would we make the change?

Some would have had our Lord say something like this: "I have now made the great

sacrifice and started the church. Of course, as time goes on and the world becomes more educated and more progressive, there will have to be various changes made in the church to keep the thing going and up-to-date."

If our Lord had spoken in that way our experience now would be like the man "which built his house upon the sand". Man desires, longs for, something permanent. God is always the same. "I change not." "Jesus Christ, the same yesterday, and today, and forever." "* * * the Father of lights, with whom is no variableness, neither shadow of turning". God's natural laws and God's written Word are permanent. If changeable, the result would be chaotic. Time is just the same now as it was ages ago, to the very minute. Man sometimes changes his calendar to catch up. "I am the Lord. I change not"; and this will be especially true in this, the last dispensation.

How about the church? It was established by the Father, through the Son, the Holy Spirit and the apostles. Hence it was certainly right. Can we improve upon it? We surely can not. When anything is **right** we cannot make it **more** right. Any change from the original would take from it its perfection. .

As we view the many, many different churches of today, the question arises: Which is the original church? The natural answer would be: "The oldest denomination." That answer, for a number of reasons, does not prove to be true. We would say that the true church now is the one that conforms to the original pattern. What was the original pattern? The original pattern was a church that rendered complete obedience to God's Word. The Dunkard Brethren come nearer doing that than any church I know of. Would the changes you may have in mind draw us nearer that first ideal? We do not need to err, as we have many examples set before us. The multitudes of churches which have tested the plan of omitting, taking away, adding to and changing the teachings of the Book nearly all admit that they do not have the spirituality they once had.

As to admitting changes in the Dunkard Brethren Church the answer can almost invariably be, "--o."

But we said at the beginning that we **should** change. How? Our change should be toward a closer walk with God—more love, more consecration, more purity of heart. God is pure and holy. He does not change; doesn't need to. We do not

want God to change. Satan was once an angel of light, but he changed and the change has proved to be terrific. If we are in close communion with God and obeying His Word perfectly we must not change to some other way. When a man is born again, his heart cleansed from all sin, he only needs to continue upward in that straight and narrow way. A change only means a downward step.

The only time man or the church needs to change is when they are out of harmony with God as revealed in His Word.

"But grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." (II Pet. 3:18.) We cannot do this by explaining the Word away or setting it aside.

—Los Angeles, Calif.

IS MODERN CHRISTIANITY BACKSLIDING?

(By Carlyle B. Hynes, in Signs of the Times.)

Did Paul portray present-day religion when he foretold that there would be those having a form of godliness, but denying the power thereof?"

One of the greatest signs of our Lord's return is the departure everywhere manifest

today from the old standards of morality, faith, and righteousness. Jesus foretold this departure from the faith when He asked, "When the son of man cometh, shall He find faith on the earth?" (Luke 18:8.) Many of the prophecies of the Bible regarding Christ's second coming make very plain that the last days would be especially marked by apostasy and unbelief among professed Christians.

The spirit of God gave special emphasis to this development. Paul wrote: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." (1 Tim. 4:1.) Once more Paul wrote: "The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4.) The last days of human history, then, are to be marked by a turning away from the true Gospel of salvation, to a false hope, away from sound doctrines to fables. Peter wrote: "There shall come in the last days scoffers." (2 Pet. 3:3.) Among the signs of His return, the Savior listed this departure from the faith. He said: "Because iniquity shall abound, the love

of many shall wax cold." (Matt. 24:12.) From these passages of Scripture it is plain that in the last days iniquity is to abound among all groups of society, not only in the world, but in the church. It will become so abundant, will so abound, that the love which many once had for God and the truth will turn away their hearts and lives, and they will mingle in the iniquity and frivolity of the world. The world has made astonishing progress in material things, in scientific discovery, in general knowledge, in educational facilities, in manufacturing ability, in modes of travel and transportation. It has not, however, correspondingly advanced morally or spiritually. Men are not nobler and more honorable than they were. Women are not purer and more modest. Children are not better behaved and more respectful. The world is better off than it has ever been. But it is not better. It is more highly civilized. It has many more material blessings than it ever had before, but it is farther from God than ever. Men preach that the world has become better and better, but they preach error. They mistake civilization and respectability for Christianity. That is their idea, but it is not a

Bible doctrine. Jesus said: "As it was in the days of Noah so shall it be also in the days of the Son of man." (Luke 17:26.) The condition of the world just before the flood contains a description of the world just before the second coming of the Lord. People have gone downward instead of upward, have become worse rather than better, lower rather than higher, more debased and more bestial rather than more refined and more spiritual. Instead of being nearer to God, they were farther away. Indeed, they had become so excessively vile and corrupt that God swept them out of existence with the deluge. So, "in the last days", evil men and seducers shall wax worse and worse. (2 Tim. 3:1-13.)

The Kind of Progress.

There is progress in the world, indeed, but not in progress toward God. There is progress in military science, in manufacturing, in wealth, in commerce, in invention, and in material things; but the progress of the world morally is toward perdition. For while the world has been progressing in material wealth, it has been also progressing in moral property; while there has been progress in material power, there has been an equal progression in moral weak-

ness; while men have made progress in material greatness, they have made similar progress in moral littleness.

Of this departure from the faith in the last days, Paul wrote: "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

This catalogue of evils is to manifest itself among the church members. Many professed Christians have a form of godliness, but they deny the power thereof. Religion today is with many mere philosophic speculation upon truth connected with man's soul; with others it is the performance of relative duties; with others it consists in admiration of the Bible as a book of literary excellence; with others it is the adoption of a creed or connection with a church; with others it consists in bustle and external zeal in good works. In nearly all it lacks life—that

profound, intense, glowing life which so marked it in earlier times. And, therefore, it lacks simplicity, freshness. It is hallow and shallow. The religion of today is an easy-minded religion, without conflict. The religionists of today are perfectly at home in the externals of religion. They rejoice in pompous worship and ecclesiastical ceremonies. But in the inner life of the heart, the working of the Holy Spirit, the renewing of the mind, the beginning of eternal life in the soul, the new birth, the receiving of the word of God—in all such matters they are ignorant and blind. Their whole religious life is a round of forms. It places no restraint on unholy passions and ambitions and desires. The religion of today is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice. It is a second-rate religion, in which there is little grandeur, little elevation, little self-devotedness. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, not at rest—and with a conscience not at peace with God. It is a feeble religion, lacking the sinews and bones of hardier times—very different from the indomitable, fearless, much-enduring, storm-braving, religion of apostolic

and Reformation days. It is an uncertain religion, that is, it is not rooted in certainty and assurance, not the life of a soul assured of pardon.

The Sham.

As a result, we behold bondage, heaviness, irksomeness, in the religion of today. There is a speaking for God, but with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commandments, but it is with a heavy drag upon the limbs. It is inefficient and uninfluential. External forms are delighted in and clung to as if everything depended upon them. But of the hidden virtues, those divine energies whereby God transforms sinners into saints, very little is known. Faith in Christ is waning. The life of many is defective, the inner spiritual vitality is lacking; but if the forms are right, if the professions are regular, if the social standing is good they are accepted. Justice, judgment, and the fear of God—the weightier matters—may be neglected, and covetous idolaters and worldlings stand in full fellowship in the church. It is “in the last days” that this catalogue of sins foretold by Paul is to reveal itself, under an outer pretense of religion, in apostate Christian-

ity. And it is here these things are found. Amid the splendor of Gothic piles and symbolic crosses, altars and images, these sins prevail. The tide of vanity and pride rolls on side with tall steeples and accompanied by worldly worship. Preachers and people in large numbers have today departed from “the faith once for all delivered to the saints” in the matter of accepting the fundamentals of the Gospel. It is a common thing now for preachers to deny their Lord, to deny His pre-existence, His divine incarnation, His deity, His miracle-working power, His inspired teaching, His substitutionary and expiatory death, His miraculous resurrection, His ascension, His mediatory and intercessor priesthood, and His literal return. And yet those who deny these historical essentials of Christianity still desire to be known as “Christians”.

Christianity, today, like its divine Author, is being wounded in the house of its professed friends. This state of things, so strikingly manifest in the religious world now, arises directly from the fact that men have a form of godliness, “but deny its power”.

Become New Creatures.

In Jesus Christ there is a redemptive energy, a divine, eternal power. In Him men

become new creatures, a new light illuminating their souls, new joys taking possession of their hearts, new hopes alluring them into paths of righteousness and peace. To him in whom Christ lives, the world becomes empty, void, and vain, and loses its hold on the heart. This divine energy which elevates, regenerates, and transforms men is today ignored and cast aside by the easy religionists of this age. They know nothing of the sacrifices, the furnace, and the flame through which the Christian believer comes forth purged and made white. With such, godliness is but a form. And in this time, so marked by hypocrisy and formalism, and by departure from the faith, God has a word for His loyal, true-hearted, sincere, faithful people. They are in the midst of this apostasy, surrounded by the faithless, hearing the trumpet give an uncertain sound, and are likely to be confused. To them the apostolic injunction comes, "from such turn away".

To this counsel let us give heed. While we note the increasing apostasy in the churches, while we mark the perils of our times, and learn from them that we are in "the last days", let us keep ourselves pure. Let our feet be planted on the Word of God.

Let our ears hear only the voice of the Great Shepherd. Follow Him alone. "Turn away" from the formal and the godless, the faithless and the unbelieving, and turn to the oracles of God; turn where perchance only a few are gathered together in the name of Christ but to whom the Lord says: "There I am in the midst." It matters not how few these may be if Christ is with them. It matters not how despised and humble they are, if the great Immanuel honors them with His presence. It matters not if they meet in lowly places, yea, even in the dens and caves of the earth, if only the Lord is among them, for with Him is light and life and joy and abiding peace. Dark as is the picture painted, forbidding and heartening as is the fact of widespread apostasy from true religion, remember, that it is one of the signs that our Lord is coming soon to take to Himself His redeemed and waiting people.

—Selected by

Junias Spurgeon,
Wenatchee, Wash.,
Route 2.

HEAR THE TRUTH.

Editor, Langley Advance:

Sir—May I ask permission for the publication of the following appeal:

The early church prayed in the upper room, but the twentieth century church cooks in the supper room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer and feasting the place of fasting. There are more full stomachs in the church than there are bended knees and broken hearts. There is more fire in the kitchen range than there is in the church pulpit. When you build a fire in the church kitchen it often, if not altogether puts out the fire in the pulpit. The ice cream chills the fervor of the spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but were praying in the upper room. They were not waiting on tables, but they were waiting on God. They were not waiting for the fire from the stove but for the fire from above. They were detained by the command of God and not entertained by the cunning of men. They were all filled with the Holy Ghost and not stuffed with stew and roast.

Oh, we would like to see the cooking squad put out and the praying band put in, less ham and sham and more of heaven, less pies and more pious, less use for the cook and more use

for the old Book. Let us put out the fire in the church stove and build it in the church altar. More love and more life, fewer dinner and get after sinners. Let us have a church full of servers, serving God and waiting for His dear Son from heaven.

“The Word and Way.”
Murrayville, B. C.

OBEDIENCE.

By Sylvia Malott.

Dear brethren and sisters in Christ, and especially the young people, let us consider very carefully the thought of obedience. Let us see what the blessed Word of God says about obedience and the blessings received by obeying.

First, we want to consider obedience to our parents. (Eph. 6:1-2-3.) “Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.” And Prov. 8:32, “Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways.”

I think we can look to Timothy as a great example for our own people. In 2 Tim. 1:5, we find that Timothy had

a Christian mother, and she taught him the Holy Scripture from a little child on up. Timothy obeyed this teaching from the heart, and as he grew to manhood he proved to be a wonderful help in the work of the Lord.

I would that every young boy and girl could fully realize what a great blessing our Christian parents mean to us, if we only obey them.

Second, obedience to our heavenly Father, taking Christ as our ideal example, in obedience to his Father. (Heb. 5: 8.) "Though he were a son, yet learned he obedience by the things he suffered." (Rom. 5:19.) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Are we obedient to the calling into which God has called us? And how much are we willing to suffer for the church and the cause of Christ here on earth? I believe every true child of God must suffer persecution. Paul was one of our greatest examples as a true follower of Jesus Christ. He was obedient to the calling into which God had called him. (Acts 26:19.) "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." And because of his obedience he suffered much

persecution, and it only made him stronger thereby. As in 2 Cor. 12:10, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake: for when I am weak, then am I strong", may this be a great lesson for us. May each one of us that have accepted Jesus Christ as our personal Savior, examine ourselves and see if we are true to our calling.

We also find that obedience is the key to spiritual knowledge. (Jno. 7:17.) If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Obedience also secures the blessings of divine fellowship. (Jno. 14:23.) "Jesus answered and said unto him, If a man love me, he will keep my words. And my father will love him, and we will come unto him and make our abode with him."

Dear brethren and sisters and sinner friends, let us see blessings our Heavenly Father has promised to every one that obey His Holy Word. (Jam. 1:25.) "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Rev. 22:14.) "Blessed are

they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

May God help us to strive more each day to do our Father's will, that we may receive the blessed promises God has given to us, in His Word, and that our lives might be the means of bringing others to Christ, is my prayer.

—Kokomo, Indiana,
Route 5.

* * * * *

OBITUARY.

* * * * *

Winfield Scott Nestor.

Winfield Scott Nestor was born February 5, 1851, in Tucker County, West Virginia. Aged 81 years, one month and one day. He was the son of the late John D. and Margaret Nestor.

Brother Nestor united with the Church of the Brethren in early life and on September 3, 1930, cast his lot with the Dunkard Brethren, to which church he lived faithful until death took him from our midst.

He was first united in marriage to Miss Mary Hile, who departed this life more than 25 years ago. He later was united in marriage to Mrs.

Elizabeth Williams.

Surviving him is his widow, Mrs. Nestor, and the following children: David and Mack Nestor, of Terra Alta, W. Va.; James Nestor of Riversville; Mrs. Alice Sheets of Davis, W. Va.; Mrs. Anna Fink of Bessemer, Ala.; Cyrus Nestor of Birmingham, Ala., and George, William and Lillie Nestor, all of Hutton, Ind., and a number of relatives and friends. He was very active all through life until a couple of months before his death, which was caused by complications.

Funeral services were conducted in the Fikes Chapel at Terra Alta, W. Va., by the Baptist minister, T. O. Reeble. Because of the terrible snow storm the Brethren did not get word of his death until after he was laid to rest. May our loss here by his eternal gain over there.

—Ruth Mellott.

Annie Godfrey.

We, the Lower York County Dunkard Brethren, are again suffering the loss of another beloved sister, who was the wife of Brother Joseph Godfrey and the mother of five sons and one daughter surviving, and one child preceded her in death. She was aged 42 years, 8 days. She, with her husband, was so faithful

and active in attending our services. Very rare were their seats vacant when in good health. We, as a congregation, miss her so much, but God's ways are not our way. She was needed so much in the home because of some small children in the home who need a mother's care; one child just an infant just born a few hours before she passed on.

Elder J. L. Myers of Loganville and Elder A. G. Fahnestock of Brunnerville, Pa., preached the funeral sermon; text: 1 Thes. 4:13-18. Our sister died May 22, 1932, was buried May 25, 1932. Services in the Dunkard Brethren Church, Shrewsburg, and buried in adjoining cemetery, and a large attendance.

—Charles H. Ness.

* * * * *
NEWS.
 * * * * *

Poplar Bluff, Missouri.

At our regular services Sunday, May 29th, one dear soul decided to quit the way of sin and follow Christ. On Sunday, June 5th, another dear one also decided for Christ. In the afternoon of the same day these were inducted into Christ and the church by baptism. Another dear sister who had been overtaken in sin made confession and asked to be forgiven,

and in the spirit of meekness was restored. Praise God for answered prayer. We desire the prayers of the faithful in our behalf and in the behalf of others for whom we are praying.

We are few in number but we are assured of His presence "always".

—Lulu M. Kesler.

Dallastown, Pa., Route 1.

The Lower York County Dunkard Brethren held their Love Feast May 15th. We again had a glorious meeting. We were again made to rejoice to see visiting brethren and sisters dropping in from adjoining congregations, as well as ministering brethren to worship with us. Ministers as follows: Elder A. G. Fahnestock, Jacob A. Gible, Elders Thos. Ecker, D. S. Flohr, Arthur Rice, Geo. Bowlers and Ray Shank.

They all took part in the services during the day, reading God's Holy Word and expounding therefrom with power and offered uplifting prayers in behalf of us and the entire brotherhood the world over. Elder D. S. Iohr officiated. Our Elder J. L. Myers is suffering the affliction of a broken rib, although he is getting along very fine. Thank God for that; and he is expecting to hold a series of meet-

ings in the middle west some where after Annual Conference. Pray the Lord to be with him that he may be instrumental in bringing many souls to Christ.

—Charles H. Ness.

Mechanicsburg, Pa.

We, the Mechanicsburg, Pa., congregation, held our Love Feast on Saturday and Sunday, May 7th and 8th. About ninety surrounded the Lord's tables. We were very much pleased to have the following ministering brethren with us, who gave us much spiritual food and encouraged us to press on for the prize which awaits the faithful at the end of life's journey: Elder L. B. Flohr, Vienna, Va.; D. S. Flohr, Shady Grove, Pa.; A. B. Rice, Lewistown, Md.; J. L. Myers, Logansville, Pa.; A. G. Fahnestock, Brunnerville, Pa., who officiated; Chas. Ness, Dallastown, Pa.; J. D. Gible, Myerstown, Pa. Elder L. B. Flohr and J. D. Gible remained overnight with us and gave us messages from the Word of God on Sunday morning. On Sunday, May 22, we were made to rejoice when two dear young sisters were received into the Dunkard Brethren Church. May the Lord bless and guide them through life.

—Ruth V. Lebo.

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

CONFERENCE REFLECTIONS.

Conference of 1932 is now a matter of the past and we now have the time and opportunity to sit back and meditate on the work done and consider its influence on the future of the church and also to begin to look ahead and formulate matter to be presented to Conference of 1933.

As a matter of fact, we may not expect all minds to be united on all matters that may be presented for consideration, but after due consideration in the spirit of brotherliness for the best interests of the church, a workable unity may be reached through which the work of the church may be carried forward. Such unity seemed to prevail at the conclusion of our late Conference.

It was the original idea of our movement to formulate a platform or compendium of faith and practice and methods of work specific enough in its statements that all

might work harmoniously, yet flexible enough to allow for special cases and accommodate itself to the peculiar whims of the ultra critical, so that Conference need not be burdened year by year with troublesome questions that could, and should, be settled in the local churches, or in the local district conferences.

On this idea it was hoped we could get along with a general conference once every four years. But it is hard to get away from established custom and so Conference convenes annually on the first Wednesday in June. Whether this is best no one knows. The other has never been tried. Conference is designed to unify us and stabilize our position as a religious body. To what extent it has succeeded we shall not venture to say, only that we have not reached the ideal in these respects.

Never since our organization were so many changes made in the personnel of

boards and committees as were made at our late Conference. This is significant in that it evidences a desire for changes. Changes, when a real need exists, are wise, whether in boards or committees, or in Polity or methods. But even then there is a possibility we may change from bad to worse, and this is likely to be true when sinister motives are permitted to figure in the case. At the same time it must be conceded all changes are well meant until evidence to the contrary is produced or is clearly manifest.

It must be conceded, also, that no institution can become stabilized so long as its Polity is subject to change year by year. The church is not an exception. We can say, "the church teaches so and so" on certain matters. What it will teach a year hence depends on next year's Conference. Then, whatever changes are made will be subject to change the next year, and so on indefinitely until the ideal is discovered and adopted. And this ideal will be reached only when a question or matter is settled in harmony with Bible teaching.

A tendency toward extremes was discernible in our late Conference, but happily, better judgment prevailed and

on the whole a fine spirit was manifested, and general satisfaction obtained, and a good feeling evidenced, as the Conference came to a close. When once we shall have become more interested in constructive and aggressive work and evangelism and less in the "jot and tittle" of dogmatism and legalism, our machinery will run more smoothly and more and better work for the Master will be accomplished and greater achievements will reward our efforts. May it be truthfully said of all our future Conferences, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."

THE SECOND COMING OF OUR LORD.

D. W. Hostetler.

Part Two.

There is a reference in Malachi 3:17 to the Lord making up His jewels. A jewel is something of great value; it is precious and of much worth to the owner. The saints will be His jewels at His second coming. That the Lord will have special use for them, we shall find as we proceed in our study of the subject.

In the 15th chapter of First Corinthians, Paul says: "We

shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye. For the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." Then the same writer continues: "For the Lord Himself shall descend from heaven, with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. And we that are left shall together with them be caught up to meet the Lord in the air: and so shall we ever be with the Lord." These are comforting words to the believers in Christ.

So it is clear that the Lord is coming for His church, His saints, that shall make up His jewels. Then, when the saints are taken out of the world, comes the period of tribulation.

The things to take place during these days were presented to Daniel, and he wondered with great admiration, but the Lord said these things were sealed up 'till the last days. When the time came to open these seals there was no one found worthy but the Son of God. They were then presented to John.

The account of the opening of the first seal is in Rev. 6. There was a white horse and he that sat on him had a bow,

and a crown was given him and he went forth to conquer. This is Christ in judgment.

From the second seal there went out a red horse. This red horse means war, hunger and famine.

The third seal revealed a black horse. The rider had a pair of balances. This group represents judgment.

The fourth seal sent forth a pale horse, whose rider's name was death, and he had powers over a fourth part of the earth, to kill with sword and hunger and death.

When the fifth seal was opened, John saw the souls of them that were slain as martyrs. White robes were given them and they cried: "How long, O Lord, wilt thou not judge and avenge our blood on them that are on the earth?" And they were to rest until their brethren and fellow-servants should be killed.

When the sixth seal was opened, there was a great earthquake; the sun became black; the moon became blood; the stars fell; the heavens departed as a scroll; mountains and islands were moved out of their places; from kings to slaves, men hid and cried for the mountains to fall on them. "For the great day of his wrath is come," they cried, "and who shall be able to

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stand?"

At the opening of the seventh seal, the seven angels sounded seven trumpets. At the sounding of the first trumpet, there fell on the earth hail and fire mingled with blood. At the sounding of the second trumpet, a great mountain burning with fire was cast into the sea. A third of the sea became blood, a third of the creatures died, and a third of the ships were destroyed. At the sounding of the third trumpet, a great star fell from heaven on a

third of the rivers and fountains. The name of this star is wormwood. A third of the waters were made bitter, and many men died. At the sounding of the fourth trumpet, a third of the sun, moon and stars was smitten, so that a third of them was darkened. Then an angel, flying through heaven announced the three other soundings of trumpets. When this happened a star fell from heaven with a key to the bottomless pit. When the pit was opened, a great smoke arose that darkened the sun. Locusts came out of the smoke; they had power over men, and afflicted men who had not the seal of God. "And man will seek death but it will be taken from them."

When the sixth angel sounded his trumpet, John heard the voice of the four horns of the altar which was before God saying to the sixth angel: "Loose the four angels which were bound in the river Euphrates." These four angels were prepared for one year and a month and a day to slay a third part of man. The work of the seventh angel was to call forth the pouring out of the seven vials. The first was poured on the earth, and it "became noisome and grievous sore". The second was poured on the sea, and it

became blood. The third was poured upon rivers and fountains, and they became blood—atonement for martyrs' blood. The fourth vial was poured on the sun to scorch men who blasphemed the name of God. The fifth vial was poured on the seat of the beast, and his kingdom became dark. The sixth angel poured his vial on the river Euphrates, and the river dried up to make way for the kings of earth to the great Battle of Armageddon. The seventh vial was poured into the air. There came a great voice saying: "It is done." There were voices, thunderings, lightnings, and earthquakes, and the great cities of the nations fell. There fell upon men hail, and men blasphemed God.

So at the end of tribulation, Jesus Christ will come to the earth. The Lord will stand on Mount Olive. A vivid picture of the coming of Christ is given in Matt. 24:30-31: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of earth mourn, and they shall see the Son of Man coming in clouds of heaven with power and great glory." Then Christ will send His angels to gather together the elect "from one end of heaven to the other". Paul teaches

in 1 Thes. 3:13 that the Lord will establish our hearts in holiness before God. Read about the marriage supper in Rev. 19. Christ will be married to His bride, the church, will set up His throne and reign a thousand years.

During the thousand years, the beast and false prophet will be in the lake of fire. The devil will be chained in the bottomless pit. Isaiah says that in the last days "the Lord's house shall be established in the top of the mountains, and He shall be exalted above the hills; and all nations shall flow unto it".

During the thousand years, the Lord's ways will be taught, the people will walk in His path, and the Lord will judge nations. Harmony will exist; swords will be beaten into plowshares and spears into pruning-hooks. Nations will not fight.

Even the animals will know this peace. The wolf and the lamb will dwell together. The leopard will lie down with the kid. "And a little child shall play on the hole of the asp and put his hand on the cockatrice den." And the child will not be hurt "for the earth shall be full of the knowledge of the Lord as the waters cover the sea".

All nature will be made to rejoice, for obnoxious weeds

will not grow—briers, thistles, and maybe tobacco.

At the end of the thousand years, the devil will be loosed for a little season and will deceive some. He will gather an army and encompass the saints, but he will be overcome and cast into the lake of fire with the beast and false prophet.

Then comes the general resurrection. Christ will be seated on His great white throne. He will divide the people as sheep are divided from goats. Death and hell will be cast into the lake of fire.

And there will be a new heaven and a new earth wherein dwells righteousness.

—North Manchester, Ind.

ZEAL.

By J. F. Britton.

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” (Rom. 10:1-3.)

What was wrong with Is-

rael’s zeal? Did they have too much or too little? From Paul’s exposition it seems that the trouble was in the quality of this zeal rather than the quantity.

Therefore, Israel’s zeal was defective, and not in unison with God’s will, for it was misguided and wrongly directed by Judiasm. Hence, the trouble was not in the zeal itself, but in their ignorance of the Divine knowledge of God’s righteousness. They tried to establish their own preconceived and erroneous ideas of righteousness and refused to submit themselves to the righteousness of God.

It should be understood that zeal is a Divine attribute and a spiritual indicator and, like conscience, when qualified by discretion and good judgment, is a power in a Christian’s life, urging him on and on in the Lord’s service.

Zeal is somewhat like a steam engine fired up with a big head of steam. If the governor belt should break or come off, the engine would go wild and become dangerous. And so zeal, if it is not governed by discretion and the Word of God, ceases to be a spiritual virtue and becomes a menace.

Therefore, it behooves every lover of TRUTH to examine carefully the essence of the

character of their zeal and see that it is in unison with the teachings of the Gospel of Jesus Christ, and actuated by love for His righteousness.

Zeal is the opposite of lethargy, stupidity and indolence. It is a divine requisite, and is indispensable to all Gospel activities which are conducive to the welfare of the church. Zeal and enthusiasm might be classed as twin brothers striving for that celestial city, where the wicked cease from troubling and the weary are at rest.

"There I shall bathe my weary
soul

In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Lord, breathe upon us, and quicken our zeal and love for Thy righteousness, and energize our spiritual powers that God may work in us "both to will and to do of His good pleasure". (Phil. 2:13.) Amen.

—Vienna, Va.

* * * * *
* **YOUNG PEOPLE'S** *
* **DEPARTMENT.** *
* * * * *

YOUR CROSS?

Mary E. Davis.

"Take up thy cross and fol-

low me", words of the Redeemer, Christ Jesus.

Are you carrying a cross? Have you learned to kiss that cross or does it grow heavier and heavier day by day and year in, year out? Is it full of thorns that rankle and prick the flesh until it seems you cannot make another step but must drop by the wayside or take the way of no cross which appears so much more pleasant but ends in inevitable destruction and death? Do you feel that God has forsaken you and there is no reason for carrying on? Does your cross appear to you a curse and not a blessing? If these things and many more be true, remember, God knows what keys in the human soul to touch in order to draw out its sweeter and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier tones of joy and gladness. God knows where the melodies of your natures are and what discipline to use to bring them forth.

When sorrows have drawn a veil over the gaiety of your heart or adversity blown a cloud over the rosy hues of your outward circumstances, when some intervening cloud has darkened the pleasing scenes of life or disappointments opened your eyes, then

vice will lose her enticements and the world appears an empty, illusive cheat; then the Redeemer, Christ Jesus, and His Gospel beam forth with incomparable brilliancy and Christianity gains rarer beauty from such lowering providences, and trades the clouds for true sunshine.

May this reconcile you and all who have crosses, to your appointed share of sufferings.

If tribulations tend to refine the soul and prepare it for eternity, may you welcome distress or whatever cross you are to carry. These are not judgments or marks of displeasure to God's children, but necessary and wholesome chastisements, as well as tokens of His parental concern for your spiritual and eternal happiness. Afflictions should therefore rest easy upon you, since they increase your knowledge and humility, develop your faith and love, and work out for you "a far more exceeding and eternal weight of glory".

Sickness cleanses you of your rust and though the wicked, like trees in the wilderness, grow without cultivation, the saints, like trees in a garden, must be pruned to be more fruitful. God will prune His people, but not hew them down; the right hand of His mercy knoweth what the

left hand of His severity is doing.

My son, despise not thou the chastening of the Lord, for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons: for what son is he whom the father chasteneth not? But if ye be without chastisements whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? Now, no chastening for the present seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peacable fruit of righteousness unto them which are exercised thereby.

—Beaverton, Mich.,
Route 2.

REVELATIONS 12:1-6, 14.

A. B. Woodard.

When dealing with Revelations and prophecy we find many symbols. By misapplying symbols, and spiritualizing God's sacred Word, many have been led astray. God said to Israel, "I am married unto you." (Jer. 3:14.) If

God is married to Israel, Israel must be God's wife. This is symbolical language to show God's great love for His chosen people, Israel.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, traveling in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads * * * and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

"And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days." As verse 14 is similar to verse 6, we will omit copying and consider them together.

This woman is the symbol for Israel, God's chosen people—not, as some would try to have us believe, the church.

The church is symbolized as this child, Jesus' bride, not His mother.

Clothed with the sun, symbol of God's mantle of protection over Israel from all nations, while she is faithful, the moon, enemies, under her feet. The crown of twelve stars: the twelve tribes of Israel.

The dragon: symbol for the devil (v. 9); also for old pagan Rome, on whose banner was the emblem of a great red dragon. (Clarck's Comments.)

For information of seven heads, ten horns and seven crowns, see Chs. 13:1, 17:7-12. The devil used a King Herod to destroy this infant at birth, then failed. (See Mat. 2:1-18.)

The child this woman brought forth was Jesus, who was to rule all nations with a rod of iron: iron, symbol of strength of which Jesus will rule the kingdoms of the world in the millennium.

This brings us to that part of this vision which should interest all who hope to meet the Lord at His call. (See 1 Ths. 4:16, 17.)

This woman fleeing into the wilderness symbolizes Israel's wandering, in the wilderness of time, among all nations while the church is in building. Jesus taught His apostles the fundamental principles of His prospective

church then, as it were, made them administrators of His will; commanded them to tarry at Jerusalem until endued with power from on high. There was something lacking; they were not qualified to preach the gospel of salvation to a lost world.

While on the cross Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, "I thirst", and gave up the ghost. At this same time the veil of the temple was rent in twain from the top to the bottom: showing temple worship no more acceptable with God; neither was the Mosaic law, with its feasts, forms, ceremonies and animal sacrifices.

God's own Son, the only atonement for sin had been sacrificed. There was silence in heaven about the space of half an hour (Rev. 8:1), fifty days, from the cross to Pentecost. Spiritual darkness shrouded the world. The Mosaic law of no force.

A little group of faithful sons and daughters of Israel, about one hundred twenty, assembled in an upper room in Jerusalem, engaged in prayer and supplication, awaiting for the promised power. The day of Pentecost came; the Holy Ghost descended, they were filled with the Spirit.

The apostles preaching, interpreted by the Holy Ghost, so that every man heard in his own tongue the wonderful works of God added about three thousand to the church the first day.

It is now nearly nineteen hundred years the church has been in building, and it will continue building until the time of the Gentiles is fulfilled. (Luke 21:24; Rom. 11:25.)

"Simeon hath declared how God at the first did visit the Gentiles to take out a people for His name." (Acts 15:14.)

When the Gentiles' time is fulfilled Israel will be re-established as an organized nation in Canaan.

"After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:16, 17; see, also, Jer. 30:3; Jer. 30:3; Amos 9:14.)

The church, when completed, its work on earth finished, will be caught up into the clouds to meet the Lord in the air. (1 Ths. 4:16, 17.) Israel will be divided, one part will accept Jesus as their

long-looked-for redeemer. The other class will follow that great deceiver, the son of perdition. (2 Thes. 2:3-12, Rev. 13:11-17.)

This woman, Israel, will be fed and protected, in a place God has prepared for her, which we believe to be Mount Zion, for the following reasons: "Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, nad measure it not, for it is given unto the Gentiles: and the hoy city shall they tread under foot forty and two months." The number sealed and saved will be 144,000, and will be permitted to stand with the Lamb with his Father's name written in their foreheads, in his millennium kingdom. (See Rev. 11:1, 2; 7:2-4; 14:1-5.)

She will be protected during the great tribulation period (see Dan. 12:1; Matt. 24:21; Mar. 13:19, 24), of a time and times and the dividing of time. (Dan. 7:25, 12:7; Rev. 12:14, 6.)

She will be protected from one of the seven heads (kings) of Rev. 13:1 (kingdom) beast. This head also called beast will ascend out of the bottomless pit (Ch. 11:7); kill God's two witnesses after they have prophesied a thousand two

hundred and three score days (v. 3), but yet he will be permitted to continue forty and two months. (Ch. 13:5.) All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. This is the cruel monster from whom the woman will be protected.

Let us notice three phrases used in this vision: A time and times and the dividing (or half) of time. (Dan. 7:25, 12:7; Rev. 12:14.) Forty and two months. (Chs. 11:2, 13:5.) A thousand two hundred and three score days. (Chs. 11:3, 12:6.) (The Jewish year was 360 days.)

These all have the same duration of time, namely, three and one-half years. No more. No less. With one exception, they all point to the same period of time, namely, the great tribulation period. (Dan. 12:1; Matt. 24:21; Mar. 13:19, 24.)

These figurative expressions of time, I believe, found in no other place in the Bible, when taken from their proper setting or changed to any other period or duration of time, is misleading and dangerous.

My prayer is that those who read this article may prepare to meet the Lord in the air

when Jesus calls for His bride.
—Gowrie, Iowa.

DIRECTIONS.

Dear Co-worker, the following conversation (true to fact but not verbatim) between myself and one Wm. Murray, a business man, a Mason, and (as I verily believe) a devout Christian gentleman, tells HOW to use TURN ON THE LITE to win Masons, save non-Masons, win many personal friends and give no offense:

Mr. M.—“Masonry is just like Christianity.” Is that so? I never knew it before. You are just the man I’ve been looking for—a good, conscientious Christian Mason who will tell me the truth about Masonry—I have long wanted to know. Tell me all about it, please. Non-Christian Masons will pretend to tell me the truth about it. But THEY give evasive, miss-leading answers. This exposes them to the fate of Ananias (Ac. 5:1-5). No TRUE Christian will do so. I shall depend on YOU to tell me the exact truth. I assure you that if Masonry is good, I want it.

We were on a long buggy-ride thru the country. Handing him by Bible opened, I told him to read Mat. 11:5. So Masonry is out after the poor,

lame, blind, sick, helpless, destitute, friendless, cripples, widows, orphans, old men, little children, male and female “without money or price”—just like Jesus? I’m so glad to hear it.

Mr. M.—“No, O no; I can’t say that. We charge a fee for taking them in.” Then it is not quite like Christianity? Mr. M.—“No, not quite.” Read Mat. 10:27. Mr. M. Reads, “What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.” So Masonry tells all of her members to go out and tell others just what transpires in the lodge? Just like Jesus? I’m so glad to learn it. Mr. M.—“No, no; I can’t say that.”

Read Jn. 18:20; 5:23; 3:19-21; Lev. 5:4, 5; Isa. 55:1, etc., etc. Mr. M.—“I think you’ve got Masonry down pretty fine.” Then read 2 Cor. 6:14-18. “Be ye not unequally yoked together with unbelievers.”

We parted. I wrote him, asking for more information, citing more Bible. A year later, I called on him. He told me he had not been in the lodge since receiving my letter; also that he showed my letter to his father-in-law and thus won him from the lodge. He said, “I could not go into the lodge after reading your let-

ter." He also gave me a very strong, whole-sould recommend to his church, just then in the midst of a big revival. How many more he won from the lodge, I never learnd.

In short: be an anxious inquirer; ask the information as a favor; assure your auditor that "If it is good I want it." The word IF is your protection. Hand your auditor and send your relativ a copy of Turn on the Lite; ask them to read and reread it and then tel you about it; use the abuv method and you win.

Note:—I use "Simplified Spelling", by F. H. Vizetelly, Editor "Standard Dictionary".

—Geo. F. Woodard,
945 Austin Street,
Kalamazoo, Mich.

REVELATIONS. (13th Chapter.)

J. H. Beer.

Article 5.

The name Beast is never applied to the church of Christ, in the Scripture it represents an idolatrous worship. V. 18 deals with the mark of the BEAST. This verse also deals with the number of the Beast and makes it clear.

Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man,

and his number is six hundred three score and six. (Rev. 13: 18.) A score is twenty; so the number is 666. The Lord in giving this to the seven churches was to reveal to them, and through them, reveal to us the Beast that was to come itno the world and deceive the sons of men under the authority of the Dragon.

The people were accustomed in that country to the use of types, symbols and figures in expressing things in writing. And was safer than to write a letter in plain language to the Christians, as the pagan priests and Roman officers would possibly destroy it. We believe the book of Revelations was written in a way that the elders of the seven churches knew how to read and understand it. The most of the book of Revelations was written in symbol form, using types and figures to express facts.

Here is wisdom, let him that hath understanding count the number of the beast; it is not a vain and ridiculous thing to attempt to search into this mystery, for it is recommended to us by the apstole, for it is the number of a man. Here only the number is specified; and from the number we must as well as we can, collect the name. Now let me assert that that certain man is the Pope

of the Roman Catholic church, and whoever is Pope at a certain time is the beast of that time. If you will follow me closely you will see that my claims are well founded.

Notice this beast had two horns like a lamb. (V. 11.) A horn is a symbol of power all through God's Word and these two horns signifies two distinct powers; if you will stop and think a moment, you can see that the two greatest powers on earth are temporal or political, and religious or ecclesiastical, and these are the two powers symbolized by the two horns of the beast (the Pope of Rome).

Remember that the history of that age reveals to us that names were often indicated to us in numbers, and the numerical value of the letters in the name would, when totaled, give the name. In this case the number indicates both the country of the person of the Beast. The Beast is the Pope, as I have already stated, and the country is the old country of Latium, the country of the Beast. The country out of which developed the great Roman empire and Roman Catholic church, and the City of Rome, the seat of the Beast.

The language of the Beast came from the land of Latium, and is spoken officially in the

Catholic church all over the world, regardless of the language of the country in which the worship is performed; the priests of that church say mass in Latin, regardless of the language you speak. The Latin language is the official language of the Roman city, kingdom, empire, and church of Rome. The church of Rome has kept the Latin language from becoming extinct.

To find the number of the Beast, we must look into the language in which the book was written. And as John spoke two languages we may expect to find it in both of them. The language that John spoke was Hebrew and Greek, the book of Revelations was written in the latter.

Let us look into the language in which the book was written, the Greek. Quoting from Dr. Ingram Cobbin, M. A. (Descriptive Testament) 1853. The number is considered as signifying the name; it is the name concealed in figures, * * * the name is Lat-einos; now, the Greek word Lateinos signifies the Latin man, or the man of Latium, from which city the Romans derived their origin and their language; and this word, according to the genuine orthography, contains in numerical letters, exactly the number 666, * * * thus the eight let-

ters in the Greek alphabet, which makes the word Lateinos stands respectively for the numbers 30, 1, 300, 5, 10, 50, 70, 200, making altogether 666.

L 30, A 1, T 300, E 5, I 10, N 50, O 70, S 200. Total, 666, the number of the Beast figured in Greek. Let us go to the Hebrew language and see if we can find it there. Quoting from the same authority, we find the Hebrew word, ROMIITH, literally translated by the same author, means the same thing in Latin. The six letters of the Hebrew alphabet which compose the word ROMIITH stands respectively for the numbers R 200, O 6, M 40, I 10, I 10, TH 400, thus maknig the same number, 666.

Dr. Cobbin assures us that the word Lateinos, in the Greek, and the word Romiith, in the Hebrew, mean the same thing in Latin, namely, the man of Latium or the Latin man. The ceremony that makes him the Pope or father of the Roman Catholic church, certainly makes him a citizen of Rome, which is the land of Latium. He is the head of the church. He is Lateinos, 666. He is Romiith, 666. Both of these languages were spoken by the Apostle John, and both were understood by the people of Asia Minor at that time. This was a clear and

direct message to them.

The two-horned beast, with the number 666, was to continue in his power for 1,260 days, or 42 months, when put into prophetic years it would be 1,260 years. The Pope was enthroned as supreme in both temporal and ecclesiastical power in the year 606 A. D. He continued until the year 1870 A. D., when Victor Emmanuel, with his army, took the last piece of ground belonging to Roman empire, and stripped him of his temporal power, and in that act completed the overthrow of the Beast in fulfillment of God's Word.

—Denton, Md.

INTEMERANCE, THE CURSE OF STRONG DRINK.

By J. D. Brown.

Woe and sorrow follows intemperance. (Prov. 23:29, 30.) Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent and stingeth like an adder. .

Strong drink makes sons stubborn. Deut. 21:20.) And they shall say unto the elders of the city, This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton, and a drunkard.

Intemperance leads to poverty. (Prov. 23:21.) For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Intemperance leads to erring in judgment. (Isa. 28:7, 8.) But they also have erred through wine, and strong drink are out of the way; the priest and prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they are erred in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean.

Intemperance grows. (Isa. 5:22, 23 and 2 Tim. 3:13.) But evil men and seducers shall wax worse and worse, deceiving and being deceived.

Intemperance leads to excess. (Rom. 13:13; Eph. 5:18.) And be not drunk with wine, wherein is excess; but be filled with the spirit.

We become unconscious of

danger. (Prov. 23:34, 35.)

Results of strong drink are sad. (Prov. 20:1 and Prov. 23:30-32.) Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

We are not to keep company with drunkards. (I Cor. 5:11.)

Heaven's door will be closed against the drunkards. (I Cor. 6:10.) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

We find strong drink has been a curse to the world long before the coming of the Son of God. It caused sorrow, woe, contention, babbling, wounds without cause, redness of eyes. It bit like a serpent, with its deadly poison, just as it does now; stung like an adder; what could be more poison than strong drink? Even away back before Christ. We hear it said it did not use to be so poison as now, but we find according to Scripture it was just as poison as now.

It made men stubborn; they became gluttons; it led to poverty just as it does now; led to erring in judgment, vomit and filthiness, just as it does now.

It grew on men—the more they drank the more they wanted. They became uncon-

cious, knew nothing of their surroundings, just as now.

Strong drink was a mocker; it was raging; men under its influence were not wise. We see no difference between the effects of it now, before prohibition, and before Christ. Intoxicated men act just as they always did.

It robbed women and children of homes, caused them to go hungry, without clothing; brought about crime of all sorts, murders, accidents; disqualified men for their profession, the lawyer, the doctor, the dentist, the surgeon, the school teacher, and the professed Christian.

Tell me, please, what it ever has been good for. It is the devil's missionary; good for nothing but to be cast out and trodden under foot of man.

Some say we think prohibition is alright, but we haven't got it, so we will vote to have the 18th Amendment annulled.

I do not understand how men expect to improve a thing that is wicked, that is a curse to the nation, by voting for it. James says, "Shew me your faith without works, and I will shew you my faith by my works."

Again we hear it said, If we allow the manufacturing of strong drink and the sale of it to the public, the manufactur-

er and the distributor will have to have license, and that would help financially to bear the expense of the public.

I wish to say when that is done, we have granted the devil, for a consideration, absolute freedom to produce misery and cruelty, wickedness, disgrace and social demoralization; to influence society with all the passions of the pit. It is the school of anarchy, the breeding ground of criminals, the nursery of woe, the sworn foe of the church. Beside all that, the consumer pays the revenue.

In no case does the manufacturer and distributing industries pay the tax. They would originate in the homes of the land, would be diverted from the tables of the poor, drawn indirectly from the tills of legitimate business.

But they say we are fighting public opinion.

Put by the side of the churches the press of the country, and public opinion would make the sale of alcohol impossible; the pulpit and the press, aroused and united, would cure ninety per cent of the evil in one year.

According to statistics, before prohibition there was wasted over the counters of those saloons approximately \$2,438,000,000 annually in the United States.

This sum would furnish food, fuel and shelter for every destitute man, woman and child in the United States to-day.

Advantages of Total Abstinence.

We find in the history of the nineteenth century that nearly every judge on the bench has given repeated and emphatic testimony against drink as the cause of crime; that nearly every prime minister and leading statesman—including men like Mr. Gladstone, Lord Rosebery, and Mr. Chamberlain—has warned the nation of the danger of continuing under this hideous yoke; that the great majority of our most eminent physicians have publicly asserted drink to be the main cause of accidents, diseases, shortened lives, and sudden deaths; that not a few of them have declared strong drink to be not only needless, but, in its measure, injurious to everyone who takes it; that the Archbishop of Canterbury, many bishops, and a large portion of the clergy are total abstainers and active workers in the temperance cause; that our prison officials, and all who have the care of the insane, point to drink as the main cause of brutality and madness; that poets, like Lord Tennyson and our most emi-

nent literary men, like Mr. Carlyle and Mr. Ruskin, have warned the nation against drink in “thoughts that breathe and words that burn”; that the Pope of Rome has pronounced a distinct and emphatic blessing on total abstinence from that which “hurries innumerable souls into perdition”; that our athletes—our champion scullers, shooters, walkers, swimmers, and football players—have recommended entire abstinence from all forms of drink; that our chief trainers and the writers of all the most recent athletic manuals have declared that alcohol should be rigidly excluded from the diet of all who aim at athletic excellence; that tropical travelers, like Mr. J. S. Buckingham and Dr. Livingstone, and Arctic voyagers, like Sir J. Ross and Nansen, have declared with equal emphasis and proved by personal experience that the use of drink is equally undesirable in the equatorial forest and in the zone of eternal snow; that every statistician who collects evidence from the returns of the registrar-general or of any public institution point to drink as a curse to mankind.

In the long-run, surely—unless men hopelessly blind their eyes and harden their hearts—such evidence cannot

but influence not only every true Christian, but also every sensible patriot and every earnest-minded man.

—Poplar, Montana.

THANKS BRETHREN FOR HOME SERVICES.

In the bounds of the Ridge Church, Pioneer, Ohio, my wife fell and hurt her hip the 10th of last May and she hasn't walked any since that time. So we can't get to church, but the brethren and sisters have been coming and holding services with us, song and prayer, and Brother Hostetler preached for us one night, and Brother Henry Throne came last Sunday night with his car with ten in it and sang and prayed.

Oh, how good it is to have brethren and sisters to come and have worship together. It is so good to see the love of God flow from heart to heart. If we have love one for another we have the promise that we are His children. God bless the brethren and sisters! Their prayers and alms deeds have come up before God. It won't be long 'till we will all be gathered home. I was 77 years old in April. If I see this in print I may write again some time.

—Amos Budd,

Reading, Michigan.

FEAR.

J. G. Mock.

Fear and love are not synonymous terms. There are two kinds of fear—Godly fear and Satanic fear. Godly fear, we fear to do wrong or fear to displease God. We can't have Godly fear without Christ in our heart. (1 John 4:18.) Perfect love casteth out fear, because fear hath torment. If we love God we will fear to disobey Him because of the love we have for Him, and we will do all that He demands of us. Then we need not fear Him. Adam and Eve had no fear and transgressed, then they feared God from a sense of guilt and hid themselves. Before they transgressed they needed no fear. Abel, Seth and Enoch feared to displease God, hence need no fear of His judgments. Why? Because they tried to please Him. Satan is always afraid of God; when he sees the saint on his knees he will flee. Then how when he sees the saints standing to pray? The Pharisee wasn't justified before God. In Matt. 8:29, "And they cried out saying what have we to do with thee Jesus thou Son of God? Art thou come hither to torment us before the time?" Satan acknowledged that Christ was

the Son of God and he realized that he would be justly tormented. And he knew the time, and he asked Christ if he was going to torment him before the time. He was afraid of Christ and he got the people to ask Christ to depart out of their country. So we see that Satan is afraid of Christ and His followers and tries to keep away from His true followers, but sends his spirit through his followers to deceive and proselyte the followers of Christ. If possible, he will deceive the very elect. We may do wrong, which is according to human nature. We may injure our neighbor or brother; it is Satan that causes us to sin against our neighbor or brother and then Satan causes us to fear to acknowledge faults. Satan always tries to keep enemies apart. And as long as he has full sway they won't go together and acknowledge their faults, and they will be afraid of death and God's judgment. But when we get Christ in our hearts we will want to acknowledge our faults and we will seek our enemy and will make things right. Should we fear death if we have a load of sin on our back? We should fear death. We should get rid of sin and become reconciled to God, then we will not fear death, but will wel-

come death. If we fear death it is an index to the heart, that we are not right with God. We can't enjoy the association of the Father, Son, Holy Ghost, the angels and those that are gone before while we are in this life. Why, then, cling to this world? I have talked to numbers that are afraid of death and would be satisfied to live here always. I ask the readers of the Monitor: Are you afraid of death, and do you want to live here always?

—Martinsburg, Pa.

CHRIST OUR REFUGE.

By W. R. Rask.

There were six cities in the land of Canaan which were set apart as places of refuge to which a man might flee if he had either by accident or design killed another. These cities were easy of access; three were on the west side of the river Jordan and three on the east side. Every year the roads leading to them were examined to see that they were in good condition and that there was nothing in the way to stop the man slayer as he was running from his pursuer. At different points there were the guide boards and on them were written: "Refuge, refuge". If any man by accident killed another and reach-

ed one of these cities before his pursuer he was allowed to stay there until the death of the high priest who was then living, but if in anger a man had purposely killed another, then, although he sought refuge in one of these cities, he was given up to the avenger of blood to be slain. You will find more about these cities and their names if you will read the 30th chapter of Numbers, the 19th chapter of Deuteronomy and the 20th chapter of Joshua. But what interest can boys and girls and all older persons have in these cities? I will try to tell you. God has different ways of teaching. A great many things about which we read in the Old Testament are what is called types. A type in Scripture language means a pattern or a likeness to a person who is to come or to an event which is to take place; it is supposed to point forward to something more valuable than itself. Thus, for example, the blood of the lamb which was slain on the Jewish altar was a type as a foreshowing of the crucifixion of Jesus Christ for our salvation. Hence, John the Baptist, pointing to the Savior, said to his disciples: "Behold the lamb of God which taketh away the sin of the world." (John 1:29.) The Paschal lamb which was slain

to commemorate the deliverance of the Jews from the bondage of Egypt and the lamb which was offered daily both morning and evening in the service of the temple were representations of the greater sacrifice which Christ came from heaven to make for our salvation. So the land of Canaan was a type of heaven; the lifting up of the brazen serpent on a pole was a type of our Savior's crucifixion; and the cities of refuge were a beautiful type of Jesus Christ, who is the sinner's refuge. You know, my dear children, that we have all sinned and that we all need a place of safety; the avenger says, "Thou shalt surely die, escape for thy life." But that we may not die eternally God has given us the Bible as our guide board and the Bible is constantly pointing to Jesus Christ as the sinner's refuge. He is our hiding place. It is to Him Isaiah refers when he says, "And a man shall be as a hiding place from the wind and a covert from the tempest as rivers of water in a dry place, as the shadow of a great rock in a weary land, the way to our city of refuge is plain. I am the way, is the Savior's own direction; the gate is always open and the assurance is, Him that cometh to me I will in nowise cast out. I

want you to remember, dear children, that it is a great deal easier to run to this city of refuge when you are young than it will be if you put it off until you are older. The promise of the Savior is, Those that seek me early shall find me. Will you not seek Him when he may be found? How sad it will be if you neglect to do so. You will need a refuge when the tempest of God's judgment shall burst upon the wicked. Oh, then how glad you will be if you can say, as David said of his trust in God, "Thou are my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance."

—Waterford, Calif.

SUNDAY SCHOOL LESSONS

July 10—James 3:1-18.

July 17—James 4:1-17.

July 24—James 5:1-12.

July 31—James 5:13-20.

* * * * *
 * **CHURCH NEWS.** *
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Astoria, Illinois.

We, the Astoria Dunkard Brethren, enjoyed a real spirit-filled meeting, conducted by Brother L. I. Moss, McClave, Colo. Brother Moss gave us fifteen strong Gospel sermons,

for which we are very thankful. He did not shun to declare the whole Gospel strongly, contending for the faith once delivered to the saints.

At the close of the meeting members met in council on May 14 to transact such business as was necessary, with a love feast in evening with 19 surrounding the Lord's tables, which we all enjoyed, and were built up in that Holy Faith, looking forward to the evening of the world.

Just preceding communion service one soul was received into the church on former baptism and many more are counting the cost, expressing themselves as being dissatisfied with their present standing.

Anyone passing through our midst is extended a hearty welcome to come and worship with us, especially our ministering brethren. We ask an interest in all who know the worth of prayer to pray that we may be always found about our Father's business.

—Elder A. H. Lind,
 Astoria, Illinois.

Eldorado, Ohio.

We, the Eldorado church, met in our regular quarterly council June 15, 1932, with our Elder, Brother Lawrence Kreider, presiding. Brother Kreider opened the meeting by

reading the first chapter of James 16 to 27 and commented on the same.

The business that came before the meeting was disposed of in a Christian-like manner.

Our love feast, being a set date, the second Saturday of October, will be October 8th, beginning at 10 o'clock. Everyone is invited to come and worship with us both Saturday and Sunday.

We ask an interest in the prayers of the brethren and sisters, that we may stand firm for the Gospel, and work for the upbuilding of Christ's kingdom.

—Gladys Miller,
West Manchester, O.

NOTICE.

Continue all business as heretofore until you are notified of transfer of business to our new editor. Notice will appear in the "Monitor" as soon as arrangements are made.

* * *

For every dollar an individual or a church contributes you are entitled to send in one new subscriber's name. Clubbing rates are discontinued. Reduced rates to indigents are also discontinued by order of Standing Committee. But don't forget the poor.

'HE GIVETH HIS BELOVED SLEEP'.

"He giveth his beloved sleep",

A calm and dreamless rest,
A rest unbroken, solemn, deep,
Where foes can ne'er molest.

Life's trials o'er, no more
shall come

The darkness of its fears,
A glorious rest, an entrance
home,

Where there are no more
tears.

All praise to Him who know-
eth best,

Who doeth all things well,
Who loveth all, who giveth
rest,

Whose praise all tongues
shall tell.

Lord, help us all thy will to do
This holy Sabbath day;
And on our heavenly way pur-
sue—

And watch and sing and
pray.

—Estacada, Oregon,
Route 2, Box 20a.

THE BETTER PRAYER.

I thank thee, Lord, for
strength of arm

To win my bread,
And that beyond my need is
meat

For friend unfed.
I thank thee much for bread

to live;
I thank thee more for bread to
give.

I thank thee, Lord, for snug-
thatched roof

In cold and storm,
And that beyond my need is
room

For friend forlorn.

I thank thee much for place to
rest,

But more for shelter for my
guest.

I thank thee, Lord, for lavish
love

On me bestowed,
Enough to share with the love-
less folk

To ease their load.

Thy love to me I ill could
spare,

Yet dearer is thy love I share.
—Selected.

SENTENCE SERMONS.

Life is not a little bundle of
big things, but a big bundle
of little things.—Morrison.

* * *

By your own thoughts you
make or mar your life, your
world, your universe.—Allen.

* * *

To widen your life without
deepening it, is only to weak-
en it.—Anon.

* * *

Beware of prejudice; light
is good in whatsoever lamp it

is burning.—Abdul Baba.

* * *

One on God's side is a ma-
jority.—Wendell Philips.

LIFT YOUR HEAD.

You can't look backward
and travel forward. Your
head must be set, your eye
steadfast in the direction you
are planning to go. If you
would climb upward, you
must look upward, think up-
ward, and live upward.—Grit.

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* when transfer of business to our
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BIBLE MONITOR

VOL. X.

July 15, 1932.

No. 14.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all the
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

WHAT I HAVE WRITTEN, I HAVE WRITTEN.

With this issue, we close our activities on the editorial staff of the “Monitor”. It will be recalled that in our editorial of Jan. 1, last, an intimation of this kind was presented. At once letters of protest came dropping in wondering why and pleading for a reconsideration, or for continuation of activities in such capacity.

There are times in life when we wish we could do as others would have us do. But “there is a power behind the throne”, whose decrees sometimes become mandatory, and a divinity that shapes our ends rough-hew them how will”.

Some eleven years ago, with a sense of deep responsibility and forecasting what the result might be, a campaign against the rapid encroachment of worldliness in general into the church and the introduction of innovations contrary to our former polity which was disturbing and destroying the

peace of the church, was set on foot.

After about one year of this kind of work through circular letters and private correspondence, it was decided to start a paper through which this work of protest could be more successfully carried on. The result was the appearance of the Bible Monitor whose first issue bore the date of October 1, 1922. Brother M. M. Eshelman and another brother had been the principal characters in the undertaking up to this time. Brother Eshelman took suddenly ill and passed away, activities slackened until brother Cyrus Wallick of Cerro Gord, Ill, came upon the scene and insisted the work be revived and the paper be started. As a natural consequence, not the action of any conference, the other brother, with whom brother Eshelman had been cooperating, became the first editor of the Bible Monitor which position he has held up to June 1, 1932.

At that time, by action of

General Conference, he was superseded by brother L. W. Beery of Union, Ohio, who now assumes the work as editor and business manager to whom all subscriptions with all matters of business pertaining thereto and all manuscript copy for the "Monitor" should be sent.

The "Monitor" succeeded from the start in its campaign of protest in revealing the actual condition in the church in the hope of reform along the line of worldliness and the innovations that were gaining foothold in the church. Finding repeated petitions and protests of no avail in relieving the situation, at a conference held in Plevna, near Greentown, Ind. June 6, 1926, those who had loyally supported the "Monitor" in its efforts at reform, decided to declare themselves independent, the result being the organization of the Dunkard Brethren Church.

The Monitor was adopted as the church organ, its editor being retained and reelected each successive year until June 1, 1932.

During all these years the "Monitor" in no uncertain terms has "earnestly contended for the faith once delivered to the saints", and it brings no remorse of conscience to say "what I have written, I have written". And however far

we may have come short it has been the constant aim of the "Monitor" to uphold the truth, exalt the Christ, support the weak, encourage the downcast, comfort the feeble-minded, strengthen the weak-kneed, edify the body of Christ, to keep the faith, to fight the good fight, to finish the course and—it is finished. So "we commend all to God and to the word of His grace, which is able to build you up and give you an inheritance among them which are sanctified".

Many are the pleasant memories and the fond recollections, that come to mind ever and anon of those who have so cheerfully and so willingly supplied us with helpful material to make the "Monitor" what it should be, and whose sympathy and prayers have been with us.

It is also a matter of no small concern and a source of much gratitude to know how patiently the friends of the "Monitor" have borne with our short comings and mistakes, and how the mantle of charity has been thrown around our weakness. It is also a sense of relief to know the responsibilities connected with the work will now be lifted and we shall be free to enter upon other activities which has, for the time being been impossible.

So now it affords the pleasure and the opportunity to introduce to the "Monitor" readers our dear brother Lawrence W. Beery, who now assumes all responsibilities heretofore carried by his predecessor.

Brother Beery is a capable young man and will bring to the editorial staff the vim, courage, vigor and strength necessary to make the "Monitor" a success and a power for good in the world. We must not be unmindful of the fact however that he will need our sympathy and our prayers, perhaps our forbearance. May God give him grace, discretion and wisdom and the Spirit to guide him in the responsible duties he now assumes.

What I have written, I have written.—Amen.

ARE WE TO BLAME?

Many persons think that conditions are bad and that they are getting worse. Men do not seem to have the sense or honor and honesty that they had in former days. Whether this is true, is not for me to say. But if it is true, then someone is to blame for the condition. The world is pretty much what the people living in it make of it.

We sometimes think there

are persons in our community who are not what they should be; which is no doubt true: it is probably true of us as well as of others. When I think of this I recall a tradition about Matthew. The traditional saying is that when the neighbor of an elect man sins, he himself has sinned; for had he lived as the Word commands, his neighbor would have so revered him as to refrain from sin.

Tradition is a very poor foundation on which to base an argument; and yet much truth can be drawn from traditions. We shall not all agree to what this tradition about Matthew says; but we must agree that there is much truth in it. No one is without an influence on others. They judge him, rightly, by what he does rather than by what he says. And we are to give an account for the deeds done in the body. We are also told that we shall have to give an account even of every idle word we speak. We do not seem to realize just what these two statements of the New Testament mean for us; or if we do we must think we shall find some way to escape from the final accounting.

The responsibility does not end with ourselves: we not only must give satisfaction for our own failures, but also for

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B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. B. Flohr, Vienna, Va., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



those whom our example has mislead. Just as our good deeds will lead men to glorify our Father who is in heaven, so our evil deeds will drive men away from Him. In the one case we shall receive the reward, and in the other we shall suffer the loss which is "the due recompense of reward" to those who fail to do the things they are commanded to do. And there is no escape, for every man must appear befor the judgment seat and give his account. It is up to each one of whether

this accounting be joy or a sorrow to us.

Nothing that we do, that we say, that we think, is a matter of indifference. In business matters sometimes items are overlooked. It is not so with this accounting for our lives, for the deeds done while we have lived in these bodies. Not because God is a hard master, but because He is just, and each account must be correctly made out for the final settlement.

Sometimes we incline to overrate the mercy of God, forgetting that He is just as well as merciful. He is merciful; He has shown us more mercy every day of our lives than we have any right to expect. He has provided a way of escape for the suffering which is our just due. He has provided a home which is infinitely more than any of us could begin to deserve, except through His mery and the love and saving ministry of the Lord Jesus Christ.

Men are too prone to forget their responsibilities these days. They forget that life is not meant to be a continuous round of pleasure; no good thing is developed by such lives; rather if we live in and for pleasure, and forget the more important things of life, we are dead while we live, dead to the highest and best

things, and we shall suffer great loss and have great sorrow hereafter. This is God's law.

Are we to blame? If we fail to live as commanded, and so lead others astray, we are most emphatically to blame, and we shall have to pay the penalty. If we have just sat still and done nothing, we are still to blame and must pay. We are to blame if we fail in our living, in our speaking, or in our thinking; and we shall pay.

OUR VESTURE OR DRESS.

By J. D. Brown.

(Deut. 22:5.) The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

Here we see the attire of the sexes are to remain distinct.

(Ez. 28:2-8; 31-34; 40.) Priest's garments minutely defined. It had to be made just so, it seems, before he could fully qualify for the priest's office. Please look up those Scriptures.

(1 Tim. 2:9; 1 Pet. 3:3.) (1 Pet. 3:3.) Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of

putting on of apparel, or costly array.

(1 Pet. 3:4.) Christian adornment encouraged. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Tim. 2:9.) In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.

(Rom. 12:2.) Be not conformed to this world.

Be not fashioned according to this world. The humble follower of Christ dares not form, shape, or fashion himself after the foolish and vain customs, styles and forms of the worldly, is the true meaning of this Scripture.

(Pet. 5:5.) Humility is an essential grace. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: God resisteth the proud, and giveth grace to the humble.

Pride is offensive to God. The proud Christian professor can never secure saving grace, because the Christian religion is directly opposed to worldliness and pride.

(Psa. 101:5.) God even disdaineth a proud look.

Him that hath an high look and a proud heart will I not

suffer.

(Jas. 2:1-6.) Here James gives us to understand respect to gay clothing is sinful. Our vesture with carnal world spots hated. (Jude 23.)

(Ex. 33:5-6.) Israel in repenting, stripped themselves of their ornaments. Therefore now put thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments.

The king of Nineveh, in repenting of their sins, laid off his robe. (Jonah 3:6.)

We have other Scriptures showing a distinction between the saints of God, and the ungodly, in respect to our dress. If we read Revelations we will find John the revelator noticed a great difference.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Come out from among them and be ye separate, saith the Lord God Almighty, and I will be unto thee a Father and ye shall be my sons and daughters.

May we come out from among them in dress as well as all other ungodly things, that we may be read and known of all men as well as by our neighbors.

A few years ago, at a dis-

trict meeting in the district of North Dakota and Montana, a brother was sent to meet the train to get a minister for whom they were looking. He asked if he would know him. The answer was: "We do not know." The brother said: "Well, I'll put by Brethren's coat on and if I do not know him he will know me." The preacher knew him, but he did not know the preacher. The brother was read and known of all men because his vesture represented peace with God. The preacher's represented the kingdom of this world; his light was under the bushel.

Several years ago, I, in company with several members of the Church of the Brethren, on our way to Hershey, Pa., to the annual meeting, had to lay over at Pittsburgh, Pa., for our train. When our train arrived, as we passed through the gates, we were at first asked to show our tickets. Finally the conductor shouted: "Throw those gates open; there is no use to ask all those folks to show their tickets—they're all going to the same place." How did he know? Because of our vesture, we were read and known. Today I suppose they all show their tickets.

Let's not be ashamed of the Gospel of Christ. It's the power of God unto salvation.

WHY TARRIEST THOU?

By J. F. Britton.

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight, and the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:12-16.)

A wonderful message, and profound question fraught with eternal consequences to a man stricken and prostrated under the Power that is greater than all human powers.

Ananias, looking upon Saul, and perceiving that he was under spiritual conviction, and striving with the Divine Powers, said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Suppose Saul had said, "I

think I had better wait a while. I would like to know more about this sudden change of things. I would like for matters to develop a little more. I am wondering what is going to be the outgrowth of this new-fangled religion which those despised Nazarenes are perpetrating through the country. It may be all right, but I think I had better go back to Jerusalem and consult the high priest, and the authorities there before I decide what to do."

Dear reader, do you believe that if Saul had taken such a position in that critical moment, there would ever have been such an energetic, courageous and gigantic exponent of the Gospel of Jesus Christ as he became? No. Saul did not procrastinate nor await developments; neither did he "quench the spirit", nor "confess with flesh and blood".

Saul was a man of convictions and high ideals, and in his coalition with the "ONE that doeth all things well", he had a new vision of life, and the highest mission of man, for he yielded to the Divine call, not partially, but wholeheartedly, and without any reservations. Therefore, through the instrumentality of the Holy Spirit working in his life, he became the great and eminent Apostle Paul.

Paul proclaimed, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts 26:19-20.)

It should be noted that Saul was fully convinced that he was not stricken and prostrated by any human powers, when he heard the "voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4-6.)

Without any questions, Saul arose, in response to the word of the Lord, and went into Damascus, and was there three days, without eating or drinking and in utter darkness with a subdued will and a contrite heart. And the Lord sent Ananias to him to tell him what he should do. And Saul obeyed, and immediately the scales fell from his eyes: and he received his sight, "and

was baptized". And laid his life upon the altar of service. And God used him mightily in his kingdom of righteousness. Therefore, Saul, who became known as Paul, stands upon the Sacred Page as an object lesson, and a worthy criterion, and every one who has a desire to worship and serve God, in spirit and truth, should "arise" by "grace Divine" in response to that same "voice" which arrested Saul in his mad career.

By reason of the lamentable conditions that have come into the modern church, many people have halted between two opinions, and have become inactive and "hung their harps upon the willows". (Psa. 137:2.) And, like Elijah of old, who lay down under a "juniper tree", and was awoke by an angel who "said unto him, Arise. * * * And he arose * * * and came thither unto a cave and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" After some demonstrations of the Divine Power about him, he responded to the voice of God. (I Kings 19.)

Hence the interrogation at the beginning of this article is applicable to every one who is not in a workable unison with the Lord. Why tarriest

thou? Why sit there and lament nad mourn in despondency? Arise, dear brother, and listen to the inspiring voice of the Lord, saying, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kised him." Thank God and praise His holy name, that He has always had a people that have been true, loyal and faithful to Him.

Then, why do you wait, dear brother,

Why do you tarry so long?
Your Savior is waiting to give
you a place

In His sanctified throng.
What do you hope, dear brother,

To gain by a further delay?
There's no other way, but His
way.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 19:4.)

Hence the voice of God is still calling, "Why tarriest thou? * * * It is hard for thee to kick against the pricks." Amen.

—Vienna, Va.

HOLY LIVING.

Glenn A. Cripe.

Advice is easily given. It

is not often taken, which is perhaps the best for all concerned when the ordinary run of advice is concerned. Peter advised or directed the Christian believers as to their manner of life. He said, "Be yourselves also holy in all manner of living." His advice should have, and probably did, carry considerable weight when it was read to the early church.

In effect he said, you have a new boss, you are working for a new master. Formerly you were working for Satan, the old serpent who exercised evil control over your life, just as he now exercises it over some of your neighbors and has their life in his hands. Now, under this, your new boss, who is a kind, good, loving father to you and as many others as will permit him, your life is to be directed and controlled by him. You are to conform and shape it to his will and nature. Your job is to do and live his desire. To the extent that you succeed in doing this you will succeed in holy living.

Peters advice concerns all manner of living. All manner would touch every phase of it. It would go into every nook and corner of one's life. It touches every phase of life, home, public, social, church or any way you may choose to classify life's phases.

Usually the first thing we look at or think of in looking at an individual to see who his "boss" is, is his dress. The new "boss" does direct us in this. He declares we shall attire ourselves in modest apparel. You know if you are doing that or not. He also advises us to not be anxious as to our raiment. Are we perhaps just a little too anxious about it?

Too often the dress is the only thing we look at and we at once conclude that this individual is a saint because he has the uniform style of dress on his person. All manner includes more than dress. It reaches into the home and causes the husband to respect and honor the wife as the weaker vessel. It will cause him to consider her desires and needs in a kind manner. It will also cause the wife to respect the husband as the head of the home. It will cause careful consideration for the welfare of one another in the home. It will lead to a happy "holy" home, one that pleases God and is a blessing to every member in it.

This holy living will make good citizens of all who embrace it. They will obey the laws of the land because it is His will that they shall. There would be no law enforcement ;problem among such a people.

They shall love their neighbors as themselves because it is His desire. Therefore, all such would live at peace among themselves.

It will make pleasant, prosperous and happy churches because it is His direction that the brethren should love one another. Indeed, if they love one another is one way whereby men may know that they are His disciples.

Perhaps one thing wrong with the church in these last days is the lack of a holy life in its members. There is the lack of love for one another. There may be a form of worship but not good citizenship or good home life. There is a certain Sunday School teacher (not in our own organization) who claims to be saved and a child of God; yet at the same time he does not pay his debts when God said He should provide things honest in the sight of all men. Does this not hurt his church? He will listen to the preacher proclaim the Word and will say "Amen" and "that is true, brother", but let the minister once say, "God's people pay their debts" and he is silent as the tomb because he knows he does not pay his. His silence testifies against him. He is not "holy in all manner of living".

This holy living in all

things goes deep into one's life. It will reach into the motives and principles which affect one's actions. It will conform them to God's holy will and desires. In fact, the motives and principles will be reached before the conduct will change. One must become converted before he or she can be holy in all manner of living.

Are you converted? Are you holy in all the various phases of your living? Perhaps each of us have some room for improvement; then Peter's advice is meant for us now as well as for those to whom it was written.

BEWARE.

L. I. Moss.

In looking through the Gospel, I find this term used many times, and I think it has a worthy place among the church people today. Mark 12:38 says: "Beware of scribes." I think we have a class of people today who can be compared to the scribes.

Phil. 3:2, "Beware of dogs, beware of evil workers, beware of the concision." This warning surely is as good today as it was in Paul's time.

Col. 2:8, "Beware lest any man spoil you through philosophy." Some people are so

smooth with their speech they deceive many who want to stand for the right.

2 Peter 3:17, "Beware lest you also being led away with error." Some of these warnings have not been heeded as much as they ought in the past. According to Brumbaugh's History of the Church, the leaders of the church saw the danger of these things of which the church ought to beware and they preached strongly against many of these things. One thing in which they saw danger was the mixing of church work with other denominations. This our forefathers learned to beware of when they mixed in the Synod in Pennsylvania in 1742 and ended in the Brethren starting a conference of their own in order to hold our own people and instructing them in doctrine as the church believed.

Hence the idea of bewaring of mixing with other churches was the cause of Annual Meeting being started in the church. And I think we need beware of this same thing yet today. We only need to go back a few years and see what happened when the Church of the Brethren mixed with other churches in that great forward movement. It was but a short time until many changes were easily seen. Elder John Kline, who did a wonderful work for

the church about 100 years ago, one time visited a Methodist church in Washington and as he looked around and saw the display in the building, and the Brussels carpet and the stylishly dressed people, he said to the brother with him he "wondered if John Wesley, in his plain dress and manner of life, would own these as his followers and whether they would own him". Then he wondered if the next 100 years would bring about as great a change in the Church of the Brethren as the last 75 years had brought about in the Methodist church, and there he said "he must let the curtain drop as he could not think of such a change taking place". But as we look up records we see in 75 years from that date, instead of waiting 100 years, the Church of the Brethren had just as fine church houses as Brother Kline visited in Washington, and I am quite sure as far in style of dress in the 75 years the Church of the Brethren were far ahead of what the Methodists were at the time Elder Kline mentioned. Then he never thought of the church for which he was laboring so earnestly would be where it now is. I think again of the above text, Col. 2:8, "Beware, lest any man spoil

you through philosophy." I think right here is what brought these changes in the church of the past.

Then I come on down in history to only a few years back and in the History of the Church written by Otho Winger, page 249, he says: "The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are discarded." This was his statement in 1919. I am quite sure he never thought in 1919 there would be the change take place as it has in so short a time. Why has it been so? Just because people would not take the warning of the above texts and beware and on guard as they should.

Now, to the Dunkard Brethren: we ought to beware; let us not think that we are so sound but what the enemy of our soul cannot deceive us and cause things to happen that will cause the church to drift like it has in the past. Yes, it is possible for men to get into the church who will use their philosophy and smooth reasoning to get things to pass Conference which will lead the church in the same direction it has gone in the past. Beware of men who do not like to do as Conference directs. Matt. 10:17 says, beware of men.

Since I have lately read the

history of the early church I believe more than ever we ought to enforce discipline and safeguard the church, lest some of the same fatal things happen which have happened in the past. I think we have also learned that we will have a hard struggle to keep the church as it ought to be, there is so much opposition, so many temptations, so much deception. Yes, the old devil is working hard; he knows his time is short. Dear brethren, we must work together and strive to maintain that faith once delivered to the saints.

—McClave, Colo.

SUNDAY SCHOOL LESSONS

July 24—James 5:1-12.

July 31—James 5:13-20.

OBITUARY.

Amanda Dickey.

Amanda Dickey was born in Marion, Indiana, May 30th, 1855; departed this life May 15, 1932; aged 76 years, 11 months, 15 days. Left to mourn her departure two sisters living in the west, two daughters, four grandchildren and one great-grandchild. Her husband preceded her in death six years ago.

Sister Dickey made her home in Fort Wayne, Indiana, living with her daughter. In her 'teen age she was a member of the German Lutheran church, living loyal to that faith until 14 years ago, when she, with her husband, united with the Church of the Brethren in Kokomo, Indiana, living faithful loyal members to their faith until death called Brother Dickey to his reward six years ago.

Sister Dickey was one of sterling quality in faith to her loving Master, always interested in the cause she espoused. In November, the 29th day, 1931, she transferred her membership to the Dunkard Brethren church, holding her membership in the Pleasant Ridge church, in Ohio.

Sister Dickey had been an invalid for a number of years and for that reason was deprived of attending church services. The writer often was called into this home for reading and prayer, which always was greatly enjoyed by those devoted people. We are reminded of the poet, when in that beautiful song he said: "We are passing down the valley, one by one." The text used on this occasion was the same one used on the occasion of Brother Dickey's funeral, the same being selected by him, and the writer as of-

ficiator. The text is found in II Timothy 4:6-7-8, related to the same subject, namely, The Product of a Completed Life In Christ.

The writer officiating with Elder D. P. Koch of the Pleasant Ridge church; assisting, J. Ahner, Fort Wayne, 2726 Broadway.

* * *

The contents of this paper was read by Elder Koch on this occasion:

Mother was tired and weary,
Weary with tears and with pain;

Put by the staff and the rocker,

She will not need them again.

Into sweet rest she has entered,

No more to suffer and weep;
After life's long faithful journey,

Mother has fallen asleep.

Rest the weary feet forever,

Dear wrinkled hands are so still;

Pulseless the heart that no longer

Sorrow can quicken or thrill.
Years will glide o'er her gently,

Fading the shadow land deep.

Drive back thy tears,

Why would you wake her?
For mother has fallen asleep.

Oh! beautiful rest for the weary,

Beautiful rest for the true;
Lying so peacefully ever

Under the sunlight and dew.
Floats through our heart-strings a quiver,

Like the breath of a whisper so sweet.

He giveth sweet rest to His faithful,

And so mother has fallen asleep.

Elder Wm. K. Conner is Summoned.

William Kinsel Conner was born at Royersford, Pa., March 28, 1873, died at Glendora, California, June 18, 1932, aged 59 years, 2 months and 20 days. He was the second son of Abraham and Lavina Kinsel Conner. He had four brothers, Elmer, Jessee, Jacob and Dr. Samuel; and three sisters, Mrs. E. E. Blough. Mrs. W. T. Thomasson and Mrs. M. J. Hottle. One sister died in infancy.

He united with the church of the Brethren in 1892, was elected to the ministry in 1897, and to the eldership August 14, 1914.

He married Mildred Bowman daughter of Joseph and Sarah Bowman, May 25, 1898. To this union were born four children, two sons, Harold A. and Joseph R.; one daughter, Sarah L., the second child

dying in infancy.

He served two and one-half years at the mission point in Newport News, Va., seven years in evangelistic work, 12 years as pastor and elder at Harrisburg, Pa., and nearly three years in Glendora.

Elder Conner's hope was bright in his expectation of the soon coming of our Lord and was desirous of sharing that hope with every one he met.

He was not in harmony with any of the modern criticism of the Word, or the fallacies or fancies of modern thought but lived and taught the fundamental, assuring Truths of the Word of God, and passed beyond the scenes of mortal experience in abounding joy and full assurance of presentation in the presence of his Lord as one of the "better things to come" to the faithful child of God.

Only the Lord who knows all things, knows how to fill the vacancy caused by this to us; sad yet glorious home-going of our pastor and elder, William K. Conner.

Services were conducted at the Independent Church of the Brethren Tuesday afternoon at 3:00 o'clock by elders O. V. Long of Fullerton, W. E. Trostle of San Gabriel, C. W. Guthrie of Glendora and N. E. Baker of Los Angeles. A

large attendance from Glendora and surrounding towns filled the house. Interment was in Oakdale Cemetary, the services being conducted by elder J. E. Steinour of Los Angeles.

The above obituary was handed us for publication in the "Monitor".

It may further be said of brother Conner, he was in sympathy and accord with the Dunkard Brethren Church as indicates by the "Statement of Faith and Practice" of the "Independent Church of the Brethren" of which he was the author, and which was adopted by the church at its organization Monday Nov. 10, 1930. Yet he never saw his way clear to affiliate with the Dunkard Brethren. His attitude is stated on P. 8 of "Statement of Faith and Practice" in these words, "We are denominational in respect to doctrine. We are separate now as to denominational program and discipline. * * * In this action we are separating but not severing ourselves from the Church of the Brethren". His idea seems to have been to maintain the doctrinal tenents of the Church of the Brethren and be identified as such, but to be "separate in denominational program and discipline" or to take a stand against the

tide of worldliness tolerated and encouraged in th church, which is identically the position of the original promoters of the Dunkard Brethren.

Whence it would seem a way should be sought whereby a union of the Independent Church and the Dunkard could be effected.

o o o o o o o o o o o o o o o o
o
o POEMS o
o
o o o o o o o o o o o o o o o o

SONGS VS. HYMNS.

In this day we hear them
boasting

Of the modern songs they
sing;

In a bit they're quick in toast-
ing

When they have a certain
ring.

But to me there's nothing
sweeter

Than the old-time cherished
songs,

With a little common meter,
And don't sound like many
gongs.

Seems I hear the old folks
singing

"Jesus Lover of My Soul",
And the "cross where I am
clinging",

Where "Old Jordan's waters
roll".

"Come, Ye Sinners", was an-
other;

"Jesus, keep me near the
cross",

Often sung by dear old moth-
er,

When the storms of life
would toss.

I remember well the story,
In the old-time meeting
place,

Of the songs that brought the
glory

And the gentle Savior's
grace.

For we felt the heavenly pow-
er,

Like old Canaan long ago,
Rising like a mighty tower,
With a "whiter than the
snow".

There are many I could men-
tion

That our fathers sang so
free,

But today would start conten-
tion,

If you'd ask them, look and
see.

Seems they've thrown out ev-
ery measure

That would give a sinner
rest;

Rag-time music now they
treasure,

And it will not stand the
test.

How it cheers the heart that's
saddened,

When we hear his "Precious Name",
 Or some other hymn that's gladdened,
 And is worldwide in its fame.
 How they'd sing of "My Redeemer",
 And a "Fountain filled with blood";
 Now we've got the modern dreamer,
 With his tin-pan tunes that thud.
 Oh, if we could get to thinking,
 Change the new hymns for the old,
 Words and tunes that keep from sinking,
 Strengthening souls for heaven's fold;
 Then a start would be for heaven,
 Sons and daughters on the way,
 By a heritage filled with leaven,
 To the shining realms of day.

—Selected.

HE WHO SERVES.

By Edgar A. Guest.
 He has not served who gathers gold.
 Nor has he served whose life is told
 In selfish battles he has won,
 Or deeds of skill that he has

done;
 But he has served who now and then
 Has helped along his fellow-men.

The world needs many men today:
 Red-blooded men along life's way.
 With cheerful smiles and helping hands
 And with the faith that understands
 The beauty of the simple deed
 Which serves another's hour of need.

Strong men to stand beside the weak,
 Kind men to hear what others speak.
 True men to keep our country's laws
 And guard its honor and its cause;
 Men who will bravely play life's game
 Nor ask rewards of gold or fame.

Teach me to do the best I can
 To help and cheer our fellow-man;
 Teach me to lose my selfish need
 And glory in the larger deed.
 Which smooths the road and lights the day
 For all who chance to come my way.
 —Selected by Mae Tharp.

KITTY'S STORY.

"Come here, little Willie,"

His small sister said,
As she tossed back a curl
from her fair pretty head.
"Come here little Willie
And put up your toy,
And I'll tell you the story
Of God's little boy."

And Willie ran swiftly,
Her bidding to do,
For Willie liked stories,
As maybe do you.
And soon on a footstool,
With heart full of joy,
He waited to hear
About God's little boy.

Once a long time ago,
When the stars twinkled
bright,
Some people were watching
Their flocks in the night.
And there came a great light,
And they looked in the air,
And what do you think—
A great angel was there.

It told them most wonderful
News about one,
Who, though born in a man-
ger,
Was truly God's Son.
And some more angels came
Who were glad at His birth,
And they sang about peace
And good will upon earth.
Then the shepherds took pres-
ents

Right straight to the place,
To worship and gaze upon
The little Child's face.
And after they saw
Where the lovely Babe lay,
With many rejoicings
They went on their way.

A bad, wicked fellow,
Named Herod, a king,
Was angry and, so,
Did a terrible thing.
To keep the child Jesus
From getting His crown
He killed all the babies
In that town.

And their mamas they cried
And they cried and they
cried,
And Herod was sure
Baby Jesus had died.
But he hadn't, for Mary,
His mother, had fled,
And she stayed down in Egypt
'Till Herod was dead.

Well, Jesus, for many
And many a day,
Was happy as all little boys
Are at play.
He never was naughty
A minute; "Then he",
Sighed Willie, "was very
Much better than me."

When he lived to be tall,
For of course he would
grow,
He learned to make houses,
Like papa, you know.
And he preached like our

Ministers do, only better,
For I don't believe He wrote it
All down in a letter.

He made dead people alive
In a second, and quick
As He spoke folks were well
That before had been sick.
He cured both the lame
And the blind and he blessed
Little children and held them
Up close to His breast.

And thousands and thousands
Of people He fed
From two little fishes
And five loaves of bread.
And the Bible itself
Says the world couldn't hold
The books if all things
That He did should be told.

Some people they loved Him
And some bye and bye,
Got wicked and jealous
And said He must die.
And they plaited sharp thorns
For His head for a crown,
And they pricked Him so hard
That the red blood ran down.

On the cross they put Jesus,
So holy and sweet,
And they pounded great nails
In His hands and His feet;
And He hung there nine hours,
And at last when He died,
A man thrust a cruel spear
Into His side.

He was laid in the tomb
With a stone for a door,

But in three days God made
Him alive, as before;
And some women who came
To the tomb all alone,
Found a bright angel sitting
Right there on the stone.

It said the dear Lord
Who had suffered and bled,
Was really and truly
And surely not dead.
And, O, they were glad
Death couldn't destroy
The glorious man
Who was God's little boy.

And He taught His disciples
That He had been given
To the grave so that sinners
Might go up to heaven.
And as they gathered
About him one day,
He blessed them most gently,
Then floated away.

And they watched and they
watched
As He rose in the sky,
'Till they knew he had gone
To His Father on high.
"Oh, Willie," said Kitty,
"Let's always be good;
We don't even try
Half as hard as we should."

Then kissing each other
In sorrowful joy,
They promised to truly
Love God's little boy.
Someone, listening,
Hurried away,
I guess it was mama,

Who didn't dare stay.

Her heart was so full,
And her eyes were all tears,
But she'll think of that story,
I'm certain, for years.

—Selected by
Sister Malinda O'Brien,
Keyser, W. Va.

THE OLD ACCOUNT WAS SETTLED LONG AGO.

There was time on earth,
When in the book of heaven
An old account was standing,
For sins yet unforgiv'n;
My name was at the top,
And many things below,
I went unto the keeper
And settled long ago.

(Chorus.)

Long ago, long ago,
Yes, the old account was
settled long ago;
And the record's clear today,
For He washed my sins away,
When the old account was
settled long ago.

The old account was large,
And growing every day,
For I was always sinning,
And never tried to pay;
But when I looked ahead,
And saw such pain and woe,
I said that I would settle;
I settled long ago.

When at the judgment bar
I stand before my King,

And He the book will open,
He cannot find a thing;
Then will my heart be glad,
While tears of joy will flow,
Because I had it settled,
And settled long ago.

When in that happy home,
My Savior's home above,
I'll sing redemption's story,
And praise Him for His love;
I'll not forget that book,
With pages white as snow;
Because I came and settled,
Yes, settled long ago.

O, sinner, seek the Lord,
Repent of all your sin,
For thus He has commanded,
If you would enter in;
And then if you should live
A hundred years below,
Up there you'll not regret it,
You settled long ago.

—Selected.

BE A COMFORTER.

Nancy D. Underhill.

Be a comforter—a comforter!
And do not nag, I pray;
There are so many weary ones
Along life's rugged way.
The dear souls lent to us
awhile,
May be here but a day:
So let us gently speak, or
smile—

Give comfort while we may.

Be a comforter—a comforter!

Speak not those words of
blame:

The Golden Rule is always
best;

Sow kind deeds—reap the
same.

In blessing others, you'll be
blessed.

We may not see or know
The sorrow in another breast;
But we can help them so.

Be a comforter—a comforter!

Keep back the loud, harsh
word:

In kindness to the young and
old,

Let happy thoughts be
stirred.

So many on life's thorny road
Just need a friendly hand
To touch and steady their
great load—

Ere they fall, help them
stand.

Be a comforter—a comforter!

Do not complain, but sing:

A little love can help remove
And heal the sorest sting.

All souls are precious—hearts
too dear—

To carelessly hurt or grieve:
'Tis best to chase away the
tear—

Kindness give—good re-
ceive.

Be a comforter—a comforter!

Do not cast thoughts of
gloom:

There are so many heart-sick

ones,

Hastening toward the tomb.
Along life's steep and narrow
way,

They need a word of cheer;
Which we might so easily say,
To chase away their fear.

Be a comforter—a comforter!

Our chance may not last
long,

To comfort precious living
souls

With kindness, love and
song.

They need encouragement
while here,

Which you or I may give:

We do not realize how dear

They are, while yet they
live.

Be a comforter—a comforter!

Thus, be a blessing true:

The seed in tender hearts
deep-sown,

Will sure come back to you.

When opportunities have
flown

(To render service sweet)

We'll want our Lord our
names to own,

While His dear saints we
greet.

Be a comforter—a comforter!

It is not worth the while

To bicker, whine, or sulk or
scold.

'Tis better, far, to smile.

So tune loves chords—those
harps of gold,

To speak the kind, sweet
word:
God will reward a hundred-
fold,
Each tender love-thought
heard.

WHAT SAYS THE BIBLE?

By F. E. Belden.

What says the Bible, the
blesed Bible?
This should my only question
be;
Teachings of men so often mis-
lead us,
What says the Book of God to
me?
Few ever study the law eter-
nal,
Few ever seek to know or do;
Yet there are some who try to
improve it,
Touching the new command-
ment, too.

How will you answer at Jesus'
coming,
Ye who Jehovah's law con-
strue?
Can you reply, "I've kept the
commandments"?
Answer this question, each of
you.
What says the Bible? Few
can tell;
What says the Bible? Study
it well.
Keep the commandments, all

the commandments,
Look for the coming Savior,
too.

—Selected by
Junias Spurgeon.

I STAND UPON HIS MERIT.

O! I am my beloved's,
And my beloved is mine;
He brings a poor vile sinner
Into His house of wine;
I stand upon His merit—
I know no safer stand,
Not e'en where glory dwelleth
In Immanuel's land.

The bride eyes not her gar-
ment,
But her dear bridegroom's
face;
I will not gaze at glory,
But on my King of Grace;
Not at the crown He giveth,
But on His pierced hand—
The lamb is all the glory
Of Immanuel's land.

FOXES AND FAULTS.

If I had a grape vine tender
and green,
Growing taller and taller
each day,
And a little fox tried to spoil
that vine,
I'd drive that fox away.
If I had a life all clean and
pure,

Growing sweeter and sweeter
 each day,
 And a little fault tried to spoil
 that life,
 I'd drive that fault away.
 —Selected.

THE GOOD OLD WAY

We are living, we are dwelling,
 In a grand and awful time,
 In an age, are loved ones
 telling,
 To be living is sublime.
 Listen Christian to this message,
 Bear it on thee, God is
 love,
 Write upon thy red cross
 banner,
 Upward ever, Heaven's
 above.
 Worlds are charging, heaven
 beholding,
 Thou hast but your life to
 fight,
 Now the blazon cross unfolding,
 On! right onward, for the
 right.
 Come, let us live for Christ
 divine,
 Let us be faithful found,
 Our souls, our bodies, all be
 thine,
 And in thy praise, shall we
 abound.
 With faith, and love, for
 Christ I'll live,

In this dear way, I will
 persevere,
 And when I die, I'll triumph-
 antly say,
 This, is the way, the good
 old way.

Composed by
 Charles E. Holland,
 Wenatchee, Wash.
 R. F. D. No. 2.

WARNING TO SINNERS.

(As Sung by G. B. Sanders.)

Sinners, perhaps this news to
 you
 May have no weight, although
 so true.
 The carnal pleasures of this
 earth
 Cast off your cares and fears
 of death;
 The blooming youth all in his
 prime,
 Is counting on the length of
 time.
 He sometimes says 'tis his in-
 tent
 When he gets old he will re-
 pent.
 The aged sinner will not turn,
 His heart's so hard he cannot
 mourn,
 Much harder than the flinty
 rocks,
 It will not break tho' Jesus
 knocks.
 But, oh, the sad and awful
 state

Of those who wait 'till it's too late;
The foolish virgins did begin
To knock, but could not enter in.

Now, parent, take a solemn view

Of those dear children near to you;

How can you bear to hear them cry

And charge you with their misery?

Oh, how will parents tremble there

Who raise their children without prayer.

Methinks I'll hear some children say:

"I never heard my parents pray!"

Sinners, beware the coming day,

Repent in time, make no delay.

Now will you flee the uplifted rod,

For dreadful is the wrath of God.

When Christ the Lord shall come again,

With awful pomp and burning flame,

Saying, "Gabriel, go proclaim the sound,

Awake, ye nations under ground."

Great God, what awful shrieks and cries,
And thunders rolling through

the skies,
Poor sinners sinking in despair,
And Christians shouting through air!
And now, poor sinners, all farewell,
I'm bound for heaven and you for hell.
If you on earth no more I see,
At judgment you'll remember me!

—Cora L. Stacy,
Melvin Hill, N. C.

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Mast head will be changed
when transfer of business to our
new editor is made.

BIBLE MONITOR

VOL. X

August 1, 1932

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go unto all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE UNSEEN HAND

The unfolding of time has again brought an unexpected change in the life of the writer of these lines.

It seems, the activities, experiences and responsibilities of some folks that journey through this world are more or less desired, planned for and expected, while with others many abrupt changes enter into the general trend of life bringing about various duties that were never dreamed of.

Although comparatively young, the life of the writer so far has been of the latter class. Born and reared on the farm in humble circumstances our experiences in childhood and youth were very ordinary.

The close fellowship with nature on the farm in animal life and growing

crops always had a strong attraction for me, and being satisfied and content with farm life, nothing else was planned for the future. In keeping with the prevailing custom our education consisted of common and high school supplemented by home reading from farm magazines and a few good books, with more or less strong attachment to a study of the Holy scriptures.

Through the influence of friends and relatives and inclinations of parents, while just a boy our family began attending church services and finally united with the Church of the Brethren.

Our ancestors from early history had been of the Mennonite faith. This with a study of the scriptures no doubt accounted for uniting with a plain church.

All went well for a number of years until it became apparent there was a general tendency in the church to drop out many of the practices which we considered a sacred part of the church with which we united. With this came the innovations foreign to the former usages of the church and contrary to scriptures as formerly interpreted.

This resulted in general dissatisfaction, unrest and grave concern on the part of many who wanted to be faithful to their baptismal vows; and eventually resulted in the launching of the Bible Monitor and later on a separation or reorganization and establishment of the Dunkard Brethren church.

Having been sincere in joining the church and trying to remain faithful as these events transpired, the writer was one who lifted a voice of objection when the worldly trend of the church came on, and here it seems, is where unexpected things began to happen. Having become interested in the "Monitor" and its mission we put forth some effort to circulate the same and contributed an article

now and then.

This with other local activities, when the break came resulted in a call to the Deacon's office and shortly thereafter to the Ministry. This came so suddenly and unexpected that we objected and thought to refuse, but after prayerfully considering, accepted. Although averse to appearing in public and not aware of any ability to speak, it seems the Lord has blessed our efforts and great joy has come to us through this work.

Now, after a few years in this line of work we are called to the office of editor. A position with great responsibility and one which we feel should be in the hands of someone of more age and experience. It is not without great care and concern that we enter this work. Having a desire to see our cause grow and prosper and not aware of any special talent in a literary line, it comes to us as a serious responsibility. Were it not for the knowledge of, and faith in a higher power that is able and willing to supply all the needs of a trusting follower, we would refuse to operate

in this capacity.

Inasmuch as this power has given us all needed ability for what has been our duties in the church heretofore we feel it will continue to do so in the future, so we take up the work in the fear of God, and to Him the credit will go for any good that may be accomplished.

Our ideal in life is a quiet, peaceable life on the farm with companion and little ones; any activities that bring one into the eyes of the public have never had any appeal to me. I have never aspired to any position of authority of any kind in either church or state and all such work I ever have or ever will engage in, will be by calling and not by choice.

Although the work may be somewhat of a burden to us because of foregoing explanations, yet if we can lend a hand in the cause of our Master and thereby help to bring about the salvation of souls, we do it willingly and gladly.

There are matters of great concern to the writer that are occurring in these last days which we shall try to notice in the light of

Scriptural teachings, in these columns as the Lord may direct and which we believe will make interesting reading for our subscribers.

With these few remarks in faith believing and with determination to do our best we quietly take the "Editor's" chair.

There is a hand, an un-
seen hand
Where rests the destiny of
man;
All things that now exist
or ever have or shall,
Fulfill a single plan.

A master mind, an all
wise one
An everlasting power,
In whom we live and
move and have our
present being
A strong and mighty tower.

And wilt thou man, so
weak and frail,
Rebel against thy maker?
Such vanity and foolish-
ness, reminds one of
a cold dead form
Replying to an undertaker.

Now since our all's within
its grasp
When we're beneath the
sod.

When'er this hand does
beckon us let's meekly
yield and follow on
For 'tis the hand of God.

L. W. Beery.

BIBLE MONITOR.

West Milton, Ohio, August 1, 1932

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A. G. Fahnstock, Brunnerville, Pa., Associate Editor.

Ezra L. Wolf, Quinter, Kansas, Associate Editor.

THE MOTHER AND HER DAUGHTER

Cora L. Stacy

There are several things in the bringing up and training of a daughter incumbent upon the mother only. Relationship, sympathy and companionship.

Relationship implies more in this connection than mere kinship from the fact that there is so much in common between a mother and her daughter. Their interests in the affairs of life are pretty much the same, their aspirations similar in

many respects, and their sympathetic understanding of each other brings about a closeness of relationship that is shared with no other.

A true mother has the welfare of her daughter at heart. It is she who must teach, counsel, guide and correct her with unwavering persistence along the "straight and narrow path" of truth and virtue. She must see that her daughter doesn't take up any bad or unbecoming habits of speech or manners, that she doesn't go around with questionable characters, that she is comfortably and decently dressed, she should be taught that clothing is for the comfort and protection of the body and not for show, also she should be taught the value of good health, of a good name and of an unstained character. She should be taught to respect the aged and to show kindness to all helpless and unfortunates. Also, she should be taught how to do ordinary house work and thereby help the mother to bear the burden of the everyday routine, but should not be compelled to do all the kitchen drudgery as too often is the case.

The mother should by both precept and example teach truth. Never tell your daughter an untruth, and should instill into her mind and heart a distaste for everything that is vile, low, or vulgar, and a love for the good and beautiful and above all teach her to live the Christ life. Discipline should always be such that the daughter will see the wisdom and justice of it and profit thereby and in time to come will appreciate all that her mother did in bringing her up in the right way.

Sympathy, perhaps there is nothing so important in your daughter's life as your sympathy! By it you gain her confidence. By it you make her feel that she is not alone and that she can look to mother for help every time. Too many mothers do not think it worth while or necessary for them to take any interest in what their daughters are interested in, and if the daughter should come to them with their problems would say, "Oh run along, don't be silly." Mothers, don't do this but listen to them, try to help your daughters, and show that

you are in sympathy and you might by a little advice help her more than you realize. She needs your help and sympathy more than any other. So give it unstintedly, give her love and care, and what ever you do, don't betray her confidences. If all mothers knew how their daughters looked upon them as the most truthful, noble, wise, virtuous and perfect of all God's creation, surely they would be careful to live up to these high ideals and try to be worthy to occupy the pedestal upon which their daughters have placed them.

Companionship. The mother should be companionable with her daughter, especially where there is only one in the family. She craves companionship and if she can't have it at home she will seek it elsewhere and it might not be the kind that you would wish your daughter to have. So be a chum of hers, go places with her, enter into her plans, enjoy her sports, play, laugh and have a good time with her. Don't let other duties rob her of your companionship, if you do you are the loser as well as she.

There will always be enough house and kitchen work to keep you busy every day of your life, doing the same things over and over so that you think you don't have time to enjoy a little recreation or a call, but remember your daughter needs you and while she is with you make the most of your opportunity to be everything to her that a mother who is worthy of the name should be, for all too soon she has started out upon the great adventure of wifehood, motherhood and home maker, and if you have succeeded in bringing her up right what a great blessing; and if you failed you will still have the satisfaction of knowing that "you have done what you could."

—Melvin Hill, N. C.

FUN

By J. F. Britton

The purpose of this article is to consider the fallacy and inconsistency of "Fun" being tolerated in a church house which has been built and dedicated to the service and worship of God.

The question then arises,

"What is Fun?" "Fun," according to Funk and Wagnall's dictionary is defined as follows: (1) That which excites merriment, comical or frolicsome doings, jollification, also mirth and enjoyment derived therefrom, frolic jollity. (2) That more boisterous quality of wit and humor whether spoken or written, that excites hilarity or glee, whimsicality, drollery, joke and jest to no serious purpose. Hence, the word "Fun" has an enormous serious meaning when applied to doings in a church house, for its germs and microbes are foreign and incompatible to the teachings of the New Testament.

It should be borne in mind that "God is a spirit, and they that worship him must worship him in spirit and in truth." (Jno. 4:24), "For the Father seeketh such to worship him." "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the

Lord is good, his mercy is everlasting; and his truth endureth to all generations." (Ps. 100:3-5.) Thus we see that there is no place for frivolous sports, hilarities and "Fun" in "The church of the living God, the pillar and ground of the truth." (I Tim. 3:15.)

Quite recently, a noted man told the writer of a "very interesting meeting" held at a certain church. Among other things he said, "We had lots of fun. We had a big crowd; there were three preachers who cracked many jokes and told jokes on each other. At the close, the whole audience joined hands while our pastor asked the benediction. We surely enjoyed ourselves and cleared about \$20.00 for the church." That man evidently thought their meeting a grand success. It is obvious that that church has been doped and hoodwinked by carnality and love of pleasure.

No wonder Paul said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." (I Cor. 3:1). And again, "They that are after

of the flesh, but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." (Rom. 8:5-8.)

Therefore it stands to reason and is logical that "Fun" is not conducive to a high standard of spirituality in the church that secures and merits the blessings and benedictions of God, and the church that compromises with the world for its existence has virtually forfeited its "birth-right" for a mess of hodge-podge (Fun), and is succumbing to the ravages of apostasy. But for the christian, "whose life is hid with Christ in God," his "delight is in the law of the Lord, and in his law doth he meditate day and night" (Ps.1:2) and in the language of the poet, he sings: "I love to tell the story, of unseen things above, of Jesus and His glory, of Jesus and His love, I love to tell the story, because I know

'tis true, it satisfies my longings as nothing else can do. I love to tell the story, 'twill be my theme in glory, to tell the old, old story, of Jesus and His love."

Yes it is true! And another poet has well said: "'Tis religion that can give sweetest pleasure while we live, 'tis religion must supply solid comfort when we die, after death its joys will be lasting as eternity! Be the living God my friend, then my bliss shall never end."

Thank God, and praise His holy name, that the true Christian does not have to step down, to a sinful world for "Fun" or pleasure, for he lives on that high plane above the world, where superiority and Divine excellency dwell. Amen.

—Vienna, Va.

CONFERENCE DECISION

L. I. Moss

In the early church there was the question of circumcision which bothered the church, some thought one way and some another, so they went up to the elders with the matter and after the conference they sent a

report of the work to the churches. We have no record of any of the churches saying the decision was not right.

We now believe the work of conference should be highly respected, and if our churches will operate as conference has decided there will not be so much need of added decisions. A failing to obey is largely the thing that calls for more drastic action.

We also believe our decisions should be based on gospel principles and intended to help the church carry out the teaching of the gospel. The gospel teaches women should wear modest apparel, so conference in harmony with gospel has said dresses without sleeves or so short are not to be worn because they do not meet the requirement of the gospel and yet I saw a sister at the communion table with a dress without sleeves in. The failing to obey the decision of conference has caused some churches to say if you cannot obey the decisions of conference which are in harmony with the gospel you cannot commune with us. If all will respect con-

ference there will be no need of such local action and no need of other queries coming to conference.

But if some continue to violate the decisions of conference and gospel principles other decisions will be sure to come. Do you think a neighboring church could keep still if a sister came to attend a love feast wearing the low rolled down stockings?

The church also should have in mind the purity of the church. If we allow an individual to disregard the decisions of conference and gospel teachings and wear dresses in the latest style how long is it until another will do the same and then another and soon there is no way to stop such things. If we keep still when one person goes to the county fair, how long will it be until another goes? If one goes to a picture show and we keep still, how long will it be until another goes? If we just let these little things go how long will we have a clean church? It is a mistaken idea to think any of us have any selfish motives in view when we come with queries to conference demanding the members to

obey the decisions of conference. It is because we love the church and want to hold up her high ideals which we believe are based upon the gospel. We also ought to profit by the experience of other churches in the past. What happened to the Methodist when they one time were a plain people? How have they lost it all? The Church of the Brethren, what has gone with the principle of plainness? Just using moral suasion and then let people go on and do as they please.

I hope our people will see that those who some folks think are radical only have the purity of the church, and the good of those who are not as loyal as they ought to be, as the reason they contend for loyalty to the decisions of conference. May God help us all to be more loyal to the church and our Heavenly Father.

—McClave, Colo.

FOLLOW THOU ME

J. W. Galley

Jesus at various times said to his disciples, "Follow thou me." God created man and told us he formed him

out of the dust of the ground and breathed into his nostrils and he became a living soul, "So God caused a deep sleep to fall on Adam, he took one of his ribs, closed up the flesh thereof, and made a woman for a help mate for the man." He placed them in a garden and gave them instruction as to what they should do and what they should not do, but they transgressed and did not follow God's instruction and that brought the great curse upon the human family, and as God had said, "Let us make man in our image," showing that Jesus was present. God promised to send a redeemer to remove the curse, so he sent his only son down to remove the debt or mortgage that was resting on every soul. Jesus removed that debt by the suffering of his death and shedding of his blood. Jesus said many times to his disciples, "Follow me!" Jesus said he came to do his father's will and we believe he did follow his will, and the father gave all power into his hands. He manifested it in the presence of many witnesses raising the dead, healing

the sick, restoring the blind to sight. He did many wonderful works while he was here on earth.

He chose his apostles and said, "Follow me and I will make you fishers of men." Jesus having in view the church at that time. He said "Upon this rock will I build my church," meaning (Jesus) himself, I have laid the foundation, "for other foundation can no man lay than that is laid which is Jesus Christ," and only in and through his church have we any promise of entering into that new Heaven and new earth that is promised to his faithful followers. Now Jesus did not leave us in darkness as to how we were to enter into his church, but gave us the example. He came to the Jordan where John was baptizing, to be baptised of him. John forbade him saying, "I have need to be baptized of thee," Jesus said, "Suffer it to be so now to fulfill all righteousness." Then he suffered him, and when he was baptized he went up straightway out of the water, and lo the heavens were opened unto him and he saw the spirit of God descending like a

dove and lighting upon him.

Now as he has given us examples and says I am the way, the truth and life, why not follow him rather than some other way. Not long ago the writer was asked about our after life. The question was, "Will we know or recognize each other in heaven?" There was nothing better to offer than to refer them to the transfiguration when Jesus took Peter, James and John and perhaps as usual told them to follow him, and he took them up into the mountain, and was transfigured to show them his glory, and there appeared Moses and Elias unto them, Moses and Elias talked with him. Moses had been dead near fourteen hundred years and Elias about nine hundred years, this certainly is an evidence that there will be a heavenly recognition for those that love Him and keep His commandments. Then, we too have the evidence of our Savior, He was crucified, passed through death, was buried and came forth from the grave, and appeared to Mary Magdalene. He spoke to her and said, "Why weep-Him. He spoke to His dis-

Him. He spoke to his disciples, and said unto them, "Go ye into all the world and preach the gospel to every creature." He manifested Himself to many witnesses after His resurrection, then the beautiful thought comes, He told them He was going to leave them, He told them, "I go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also."

Brother, sister, are we ready for that coming to go down the valley of the shadow of death?

—Mechanicsburg, Pa.

(FLOHR) *obituary*

Joseph Flohr, the youngest son of John Sr. Flohr and Marriah Flohr, was born on the homestead in the southwestern part of Adams county, Pennsylvania, where he spent the greater part of his younger life and as a young man he became acquainted with and married Savilla Rowe. To this union was born one daughter, and shortly after birth she passed away, leaving the small babe in the care and home of the

writer's mother and after some few years he remarried to Amella Diehl, who preceded him in death about four years.

Shortly after his marriage to the second wife they both united with the good old German Baptist church and was a worker there until the church went so far that he was like lots more, he felt that he could no longer go with them and be what he professed before the world and so last fall he came to the home of the writer and after asking quite a few questions in regard to the Dunkard Brethren he asked if it would be possible for him to unite with us and live where he did, and so he was taken in the next day at our council, and in December he again made another visit to our home and when he found we were going to build a new church he became interested in the work and at the age of 81 he worked in the ditch and helped build the foundation wall and had his whole heart and soul in the work and gave a lot of lumber for the building and in his last days his talk was that this church might be the means

of saving many souls for Heaven; but the Lord saw fit to remove him from among us on March 31 and being born August 31, 1850, making him 81 years and 7 months old.

Uncle Joseph was a very positive man but a kind old loving father and he leaves to mourn his departure one daughter, Mrs. Astella Martin, two grandsons and three great grandchildren as well as Harry A. Flohr of Thurmont, Md., and Mrs. Bessie Arebaugh of Union Bridge, Md., two children whom he raised.

May their loss here be his eternal gain over there.

Funeral services in the church at Thurmont by Elders W. H. Demuth and Arthur Rice assisted by Elders Jacob Stouffer and Tobias Fike of the Church of the Brethren, and was laid to rest beside his two companions in the Thurmont cemetery.

By his nephew,
D. S. Flohr,
Shadygrove, Pa.

Dear Bro. Editor:

I wish to thank and express my appreciation through the Monitor to our Bro. B. F. Masterson for

giving us the splendid article on "Non-Conformity to the World," and especially for the fifth one in which it so strongly defends the gospel against secret orders, one of the strongholds of Satan in this age, deceiving the people and leading them to believe they are founded on the Bible because they read the Bible and open their meetings with prayer. In Matt. 24:25 Jesus says, "Wherefore if they shall say unto you, behold, He is in the desert, go not forth; behold, He is in the secret chambers; believe it not."

This article is the strongest sermon against these "Orders" I believe I have ever read or heard.

I also am glad for Bro. Spurgeon's article on "The Evil of Spiritualism or Satan an Angel of Light." These are evil days and I thank the Heavenly Father that there are Brethren who are not afraid to take a stand and raise their voices against these evils, that people may know their deceptiveness and Satan's crafty ways of leading them to accept evil for good. I am also very glad for the helpful articles, pertaining

to the "Church and the Political World," given by the different brethren. It seems it has just been of late years that members have been advised by the leaders to vote. I remember the first time I heard it voiced from the pulpit about the "coming election" and also the first time I heard it discussed in a district meeting as to whom to put in office. Not long ago an individual said to me, "I know of no church body as a whole that takes a stand against going to the polls and voting." I don't know if any one in the Dunkard Brethren church goes to the polls or not, but it seems to me this would be conforming to the world in a large measure. Our brethren in their articles have explained it strong enough and given us Bible for their reason that it seems to me this question is important enough and grave enough insomuch that it affects the principle of separateness and non-conformity to the world that the church as a body could take a definite stand and then the world as well as the members would know where the church stands on this question. If

I am wrong on this I want to be corrected. These are my sincere sentiments and I have been impressed for some time to know where the church stands on this question. May the Lord bless and protect His faithful servants and give them courage and power from on high to preach and defend His holy word, and may we of the laity "be not only hearers of the word, but doers also." And may His blessings richly rest upon the Monitor staff in their kindness and service to us is my prayer.

Ada Whitman,
West Milgrove, Ohio.

The Plain View congregation met in regular quarterly council June 9. Bro. Lawrence Kreider (our Elder) was present and moderated the meeting. There was not much business came before the meeting but what there was, was disposed of in a Christian-like manner.

Our Love Feast was talked of which time is permanently set for the last Saturday of September.

May 16th, Bro. L. I. Moss came into our midst and held our series of meetings,

preaching fifteen sermons. His admonition was for us to live close to Christ, the spiritual death is the worst kind of death. There was one accession.

Sister Loretta Brower.
New Lebanon, Ohio.

REVELATIONS Chapter 13, V. 18

J. H. Beer,

Article 6

"Count the number of the beasts for it is the number of a man." It has been claimed by some historians, that the Latin sentence, "Vicarius Filidii," was set in jewels in the crown of Gregory XVI and it is said by Dr. Walsh in his booklet "Authority of the Pope," published in English, that the sentence means, when literally translated into English, "the vicegerent of the Son of God, or the Vicar of Jesus Christ." I do not know whether the sentence was ever on the crown of a Pope or not, but this I do know, that the Roman Catholic church claims just that for their Pope. (From the Civiltà Catolica, March 18, 1871 quoted in Vatican council by Leonard Woolsey

Bacan) "The Pope is the supreme judge of the law of the land. He is the Vicegerent of Christ, who is not only a Priest forever, but also King of Kings and Lord of Lords." It is their claim that he is the representative of the Son of God, with all power.

When the sentence is put in Roman notation we see this in it: V-5, I-1, C-100, A, O, R-O, I-1, U-5, S-O, Equeis 112. F-O, I-1, L-50, I-1, D-500, I-1, I-1, equals 554, plus 112, totals 666.

In a previous article we made reference to the man of sin, in Paul's second letter to the Thes. 2,3-4. We shall notice this scripture more closely in comparison with the claims of Popery, Lactantius, who flourished in the beginning of the fourth century, describes Antichrist in the same manner, and almost the same terms as St. Paul, and concludes "this is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth." A shorter and fuller character of the vicar of Christ could not be drawn even by a protestant. Cyril of Jerusalem in the same century alleges this

passage of St. Paul, together with other prophecies concerning Antichrist, and says that this the predicted Antichrist will come when the time of the Roman empire shall be fulfilled and the consummation shall approach. Even in the opinion of a Bishop of Rome, Gregory the Great, who sat in the chair at the sixth century whosoever affected the title of universal Bishop, he was Antichrist, or the fore runner of Antichrist. I speak it confidently, says he, that "whosoever calleth himself universal bishop or desireth to be called, in the pride of his heart, he doth fore run Antichrist."

Paul tells us that this man of sin exalts himself above all that is called God or that is worshiped so that he as God sitteth in the temple of God, let me quote from the oration of Christopher Marcellus in fourth session of fifth lateran council, Labbe and Cossarts history of the councils, published in 1672, vol. 4, col. 109, "For thou art the sheperd. Thou art the Physician, Thou art the director, thou art the husbandman; and finally thou

art another God on earth."

The Pentiff Cannon law, published in 1556, Vol, 3, Extravagantes Communes, Col. 29, "Christ entrusted his office to the Pentiff, but all power in heaven and earth has been given to Christ, therefore the chief Pentiff, who is his Vicar will have this power." According to this statement he usurps all the power of Christ both in heaven and earth, he claims to be another god on earth, or as St. Paul says he "exalts himself above all that is called God, he sits in the temple of God showing himself that he is God."

The Pope is crowned with a triple crown, as king of heaven and earth, and Purgatory (Infernorum) Bibliotheca, Frearis, Vol. 6, page 26, article "Papa" (the Oope). "No one can appeal from the Pope to God, as no one can enter into the constitory of God without the mediation of the Pope, who is the key bearer and the door keeper of the consistory of eternal life."

I Tim. 2-5, "For there is one God and one mediator between God and men, the man Christ Jesus." This

scripture shows their claim is unfounded and is both blasphemous and anti-christ. Jesus says, "I am He that liveth and was dead and behold I am alive for ever more and have the keys of death and hell." Rev. 1:18.

II Thes. 2-:3, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition."

—Denton, Md.

THE GENERAL MISSION BOARD

Elder L. I. Moss is now chairman of the board, Elder A. G. Fahnestock, Treasurer, Elder J. P. Robbins, secretary. Please send all money for mission work to Brother Robbins and all bills to be paid are to be sent to Brother Robbins and he will give an order on the treasurer.

We also want the brotherhood to work with us. If any one learns of some opening where work can be done and think the board should help in finances or otherwise please write to the member of the

board nearest the location. If there are some of our weaker churches which need help in series of meetings we are glad to assist in such work, but we feel the board should be consulted before such arrangements are made. Then there may be persons living where we do not have churches who may see an opening where some meetings might pave the way for another church organized, write the board of these things and we will help you arrange for such things. Then too, you stronger churches, don't forget if the weaker churches are to be helped and new points assisted this will all depend on the offerings coming. Let us all work together for the spread of the gospel and loyalty to the principles of the gospel.

Secretary.

Eld. Joseph P. Robbins,

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NEWS ITEMS

North Liberty, Ind.

We, the Fairview congregation of the Dunkard Brethren, were pleased to

have with us Bro. J. D. Brown of Poplar Mont, on June 5th, who preached for us on Sunday morning and evening and a few nights during the week, which we appreciated very much.

On June 25th, we met in regular council with our Elder, Bro. Arthur Miller, presiding. Bro. Miller opened the meeting by reading II Tim. 3, and made a few comments on the same.

The business that came before the meeting was disposed of in a Christian-like manner and the first Sunday in August, the 7th, Bro. D. W. Hostetler of North Manchester will be with us in an all day Harvest meeting.

The date of our communion was set for the first Saturday in October, but we found that would interfere with some other communions, so we will change the date. You will see it in the Monitor later.

We have Sunday school every Sunday at 10 a. m. followed by preaching at 11 a. m. Everyone is invited to come worship with us at any or all of those meetings.

We ask an interest in the prayers of the brethren

and sisters that we may stand firm for the gospel and work for the upbuilding of Christ's kingdom.

M. S. Morris,
Route 3,
North Liberty, Ind.

BRYAN CHURCH

We the members of the Bryan Dunkard Brethren church, met in quarterly council on Saturday June 4th at 2:00 o'clock.

Bro. Kurtz opened the meeting by reading the sixth chapter of Galatians and gave a few remarks. Two members were received by letter.

Bro. Arthur Miller from Indiana will hold our meetings, beginning September 17th and closing with a Love Feast on Saturday, September 24th, beginning at 2 o'clock. We extend a hearty invitation to come and be with us at these meetings.

Velma Sponseller,
Sherwood, Ohio.

Peru, Ind.

We, the Midway Dunkard Brethren, met in council June 11th, with Bro. Klepinger in charge. All business was disposed of in a

quiet spirit. Bro. Arthur Miller of Lynn, Ind., is to come to us August 14th to hold a series of meetings and continuing until August 27th, when our love feast will be held with a service at 2 o'clock p. m.

We were made to rejoice on May 15th when two young brethren and one young sister was led down into the baptismal stream. Since our last report we received five more by letter.

We are sorry to report Sister Martha Frances' boys are still in bed. Harold improving very slowly. Ralph is still in the Riley hospital with no change for the better, and her health to the breaking point. Dear brethren and sisters can't we all be united in faith and bow before God begging for relief for her family.

Sister Mary Simmons, rather aged, is also sick for more than two weeks. May God speedily send relief to our sick ones, and God's name be glorified through us.

Martha Barnhart,
Peru, Ind.

WAYNESBORO, PA.

We, the Waynesboro con-

gregation of Dunkard Brethren, held our regular quarterly council meeting Wednesday evening, June 22nd, at 7:30 o'clock, in charge of our Elder D. S. Flohr.

All business was discharged in a quiet Christian manner.

We have decided to have a harvest thanksgiving sermon on July 30th at 2:30 o'clock conducted by a visiting minister of a neighboring congregation. All are very heartily invited to come and worship with us.

October 29th and 30th have been chosen as dates for our fall love feast, likewise to which you are invited.

We also have made some arrangements as to the caring for our district meeting, which will be held in our congregation in August.

We have Sunday School each Lord's day morning at 9:30 o'clock, with preaching following with one Sunday evening appointment a month.

All are invited to attend these services.

Mae Tharp.
Waynesboro, Pa.

DALLAS CENTER, IOWA

The Dallas Center congregation met for council June 16th, 1932. Our Elder, E. D. Fiscel of Yale, Ia., had charge of the meeting.

The opening song was No. 237 in the Hymnal, followed by No. 201, after which Bro. Fiscel read II Cor. 6, and also led in prayer. One verse and chorus of "I Need Thee Every Hour," was sung after prayer.

The minutes of the last meeting were read and approved. Not much business was transacted. A committee of arrangements was elected to prepare for the district meeting, which is to be next fall. We have planned to start a series of meetings September 25th and close October 8th with a love feast. Also services Saturday afternoon, October 8th, besides the Elders meeting which is to convene at that time, which will be the beginning of the district meeting of District No. 3. Also services Sunday, October 9th, and the business session to convene October 10th.

Dallas Center, Ia., is along public highway No. 7. The church is near the

northwes part of town. A hearty invitation is extended to all to be with us at those services.

May the work of the Lord prosper in this district of the brotherhood.

Orville Royer,
Dallas Center, Ia.

JOHN 13:5

O wondrous Master of mankind,

Exemplar of the truth and way,

Teach us as thou didst teach the twelve

The glory of he humble deed,

Purge hearts of hate and fear and greed.

And heads of blinding prejudice;

From hands take stain of brother's blood,

Turn feet to paths of righteousness.

—Selected. L. A. Shumake.

GOOD ADVICE

A good thing to remember

And better thing to do,

Is work with the construction gang

And not with the wrecking crew.

—Railroad Life.

Exercise is virtue, the only sin is to stand still—Emerson.

NORTH LANCASTER COUNTY, PENN.

On June the 12th we, the North Lancaster county Dunkard Brethren enjoyed both temporal and spiritual blessings from the hand of our Creator.

It was the day set for our love feast to be held at Lititz, Pa. The sun had hid itself back of the clouds and the long looked for rain descended all day long in a gentle way, that every thirsty plant had an opportunity to drink in the blessing.

We opened our services at 10 a. m. Brethren Harry Smith, Jacob Gibble and Jac. A. Miller preached for us. In the afternoon Brethren J. L. Myers and Ray Shank did the preaching and at 4 p. m. the examination was preached by T. C. Ecker. The powerful, soul stirring sermons were appreciated by all his followers.

In the evening about 55 surrounded the Lord's table. Eld. T. C. Ecker officiated. Thus the day was spent and we all went

on our homeward way rejoicing.

The following ministering brethren were with us during the day: Eld. Jacob A. Miller, Boiling Springs, Pa., Eld. J. L. Myers, Logansville, Pa., Eld. T. C. Ecker, Taneytown, Pa., Ray Shank and Harry Smith, Mechanicsburg, Pa., Chas. Ness, Dallastown, Pa., Joe Myers, Logansville, Pa., and Jacob Gible, Myerstown, Pa.

We the Northern Lancaster County Dunkard Brethren thank God for their faithful services and invite them back again as opportunity may afford as well as all others who seek to worship God in truth and spirit.

A. G. Fahnestock,
Burnnerville, Pa.

RIDGE, W. VA.

On July 1, the Ridge members of the Dunkard Brethren church enjoyed another spirit-filled sermon preached by our Elder, Bro. P. P. Snyder, of Deer Park, Md.

Our aged sister, Maggie Oats, called for the anointing which was attended to in her home on Saturday,

the 2nd, at 7 o'clock by Elders P. P. Snyder and Minor Leatherman.

At 10 o'clock we met for council. The members were called together by singing "Sweet Hour of Prayer." Bro. Snyder read Romans 12th chapter and led in prayer. Many matters came before the meeting which were disposed of in a pleasing manner. Bro. Ray Leatherman, was elected church clerk. We also decided to have Christian worker and prayer meeting every Saturday evening. We hope this meeting will make us more faithful, and help the upbuilding of Christ's kingdom.

Grace M. O'Brien,
Antioch, W. Va.

FORGIVENESS

Irvin O'Haver

For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14-15.

And be ye kind one to another, tender hearted,

forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Brethren and sisters, are we doing this? If not, we had better get right with God; for if we are not doing this there is something not right. For who is he that will not forgive when he is asked? Or who is he that will not forgive when he is commanded by the word to do so?

Even when Christ was on the cross, suffering untold agonies inflicted by his enemies, what did he say? "Father forgive them, for they know not what they do." Luke 23:34.

It has been said, "If I would forgive him he would go on and do the same thing over again." Listen, it is true he may, but how did Christ answer Peter's question as to the number of times he should forgive? Then came Peter to him and said, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee, until seven times, but until seventy times seven." Matt. 18:21-22.

For an illustration read Christ's parable recorded in

Matt. 18:23-35. Let's notice in the 35th verse how it reads, "So likewise shall my Heavenly Father do also unto you; If ye from your hearts forgive not everyone his brother his trespasses."

Notice this: If ye from your hearts forgive not. How easy it is for us to say, "I forgive thee." But is it really from the bottom of our hearts? Brethren and sisters, let us be more serious when we forgive and be sure we hold nothing back, to make it a full surrendering forgiveness. If we don't, we just as well not make an effort to forgive.

And if we have any selfishness or hatred within us it is high time we are doing away with it, and make this one of the passing ways of our Lord, and be as a city that is set on a hill cannot be hid.

Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven. Matt. 5:16.

So let's all work to build up our church, and be ready when Jesus comes.

Bethel, Swallow Falls
Congregation.

—Route 1, Oakland, Md.

ROADS

C. F. Rush

Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him. Dt. 8:6. Upon considering this verse we naturally conclude that there is more than one way or road if we even had no knowledge of the other.

However, we make the choice for ourselves, if it is the high road or the low road up to heaven or down to hell. I heard a colored man one time sing while walking down the street of a small town from the rail road crossing, "Oh, where are you going, to heaven? or hell? You know very well, you know very well." That song always stayed with me as it was only another prompting as to the road we take.

Also that it all is an individual proposition and a weighty one too.

Another poet puts it: "To every man there openeth a way and ways and ways, and the high soul climbs the high way, and the low souls gropes the low, and every man decideth which way his soul shall go."

And on that choice depends a man's life, his character, his destiny. Some choose the high, some the low road, and the difference we see in the lives of men and women is the difference in the roads they have traveled. There are thought roads; there are emotional roads; there are spiritual roads.

Fathers and mothers, if you want your children to go the high road be sure you go that road yourselves and Amos and Andy and foolish programs will not get your endorsement.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Keep on the right way or high road.

—Bryan, Ohio.

WHERE CAN THE PREACHER SMOKE?

The preacher cannot smoke in church,

For that is a sacred place;
And the parsonage, too, the world thinks,

Should be free from anything base.

He cannot smoke in the street,

Lest he lead young men the wrong way,

And he dare not smoke in a

school,
 There he might lead the
 pupils astray.
 He dare not smoke in the
 woods,
 For he might set the forest
 afire;
 And he would be lonesome,
 I know,
 If he smoked on the court
 house spire.
 He used to smoke on the
 train,
 But the conductor said:
 "That's a joke,
 I did no think it were true
 That a dignified preacher
 would smoke."
 He used to smoke in homes
 Of the very best families in
 town,
 But was grieved to hear
 boys say:
 "We can smoke same as
 Preacher Brown."
 'Way up north in the frigid
 zone,
 On top of a pole or an oak,
 Far away from the rest of
 mankind,
 That is where the preacher
 dare smoke.
 Well, I want the respect of
 all folks,
 But I'll not travel to the
 north zone,
 So this preacher resolved
 That he'll leave tobacco
 alone. —Selected.

SUNDAY SCHOOL LESSONS

Aug. 7—I Peter 1:1-12
 Aug. 14—I Peter 1:13-25
 Aug. 21—I Peter 2:1-10
 Aug. 28—I Peter 2:11-25
 Sept. 4—I Peter 3:1-22
 Sept. 11—I Peter 4:1-19
 Sept. 18—I Peter 5:1-14
 Sept. 25—II Peter 1:1-11
 Oct. 2—II Peter 1:12-21
 Oct. 9—II Peter 2:1-22
 Oct. 16—II Peter 3:1-18

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BIBLE MONITOR

VOL. X

August 15, 1932

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LAUNCHING OUT

In all the activities in life in which we engage, much depends on how we begin the work. Our motives, purposes, desires, courage, zeal, determination and most of all, our faith in the enterprise we espouse, determine largely the outcome. Then, too, the more important the work, the more seriously concerned we should be in undertaking it; and the more care and wisdom should be exercised in carrying it on.

We believe there is nothing more vital in this life than the salvation of the never dying soul of man. If we fail in this eternity means only despair and woe. Not only so, a sojourn of joy, peace and happiness in this world, is dependent on our being at peace with our Maker, God. Our only hope

of salvation now or hereafter comes through divine revelation which we find in the gospel of our Lord, Jesus Christ.

Knowing then, "It is the power of God unto salvation unto every one that believeth." The vital thing for the human race is to believe on this gospel and the Christ who gave it. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Then it must be an active belief that brings about regeneration through repentance and obedience, which causes men to willingly renounce Satan and all his pernicious ways, forsake all the sinful pleasures of this world and live "soberly, righteously and Godly in this present world."

It is generally conceded that the professing Christian church has aposticized to the extent that it has lost its power and prestige in the world. Since it was the duty and purpose of the church to bring salvation to the human race, it is questionable, to say the least, whether in this state of apostacy men are assured of salvation. In fact, the lives of professing Christian people in general, are not manifesting regeneration or a newness of life as taught in the scriptures. On this point Jesus says, "And why call ye me, Lord, Lord, and do not the things which I say?" Neither are professors in general manifesting joy, peace, happiness and contentment to the extent they should; which indicates something wrong.

Because of this condition, the Bible Monitor was launched and its message has been from the beginning, "For the faith once for all delivered to the saints." Under this banner we are trying to work out our own salvation and bring about the salvation of other souls.

This, then, is an important work, one that should

be undertaken in great seriousness and with much prayer.

If ever there was a time when those who are striving to maintain the true faith of the gospel should "Put on the whole armor of God," it is now, with the whole world in a turmoil, scientists propagating their nefarious theories in regard to God—His works, origin, present state and future of man.

Atheism and infidelity multiplying, worldly educated leaders (modernists) of professing Christian churches trampling under foot the word of God, and with their smooth fair speech beguiling the unsuspecting, even ensnaring many who have spent long years of service for the Master.

In fact, every thing in such confusion, we see "Men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke 21:26.)

These conditions suggest to us the passage of Holy Writ, "Woe to the inhabitants of the earth and of the sea for the devil has come down unto you, having

great wrath, because he knoweth that he hath but a short time." (Rev. 12:12.)

It seems he is putting forth every effort to stamp out the true faith and rob us of our reward.

It is apparent there is need for a call to arms. "Resist the devil and he will flee from thee." We are prone to become too easily discouraged with the ordinary trials and struggles involved in this Christian warfare and allow the adversary to dominate us when it is possible to defeat him.

Our own souls and the souls of our fellowmen are at stake. Will we arise like men of courage and conviction and fight it out to a finish or will we just drift along with the tide of carelessness, indifference and unconcern which will only take us down to the pit in despair.

This matter is one that ought to stir us from the depth of our soul.

It determines our very existence here and in the great beyond. Can we not see the need of prompt and decisive action? In the face of prophetic teaching in regard to the "last days" and

the closing panorama of this dispensation, the fulfilment of which we see on every hand, ought we not be awakened to the realization that we may be standing on the very threshold of eternity?

The very thought of it ought to cause us to tremble as we contemplate what may shortly come to pass. We each have a never dying soul, the future state of which is dependent upon our action in this day of grace, while we have time and opportunity. The days may be few in which we have time to prepare ourselves to stand before the Almighty Creator.

As we launch out in this work the future lies as an uncharted sea. No doubt many hard struggles, serious difficulties and dark hours shall confront us, nor do we fear or dread to move on the more for this. In fact, we expect a hard struggle. Not a carnal warfare but a spiritual one. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

BIBLE MONITOR.

West Milton, Ohio, August 15, 1932

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(Eph 6:12.)

Although aware of the trials, difficulties and dangers that beset us on every hand in this voyage, because of the powers of the evil one, yet we know there is a power that is greater at whose command we move and under whose direction we shall soon, if faithful, drop anchor in the harbor of safety. Knowing this, fearless we launch away.

FORGETTING GOD

Harry Andrews

Does it seem strange that

anyone should be writing on a subject of this kind in this enlightened age with all the knowledge that can be attained at the so called Christian colleges and also from the secular? We need but to open our eyes and look out upon the busy hurrying world and in the professed churches and we can see just the reverse. People forgetting God.

Especially was this a characteristic of the children of Israel. After God had led them out of Egypt, away from that awful bondage of Pharaoh, and led them safely through the Red Sea, led them by day with a cloud and at night by a pillar of fire, clothed them in the wilderness, feeding them with manna (Angels food) and meat to the full, yet they forgot God and after a time set up idols to worship. Is it any wonder that God permitted only two souls to enter the promised land? They all had the same chance that Joshua and Caleb, but they failed to fit themselves for the opportunity because they forgot God. "My people have forgotten me days without number." Jeremiah 2:32.

It is also encouraged by false teachers, Jeremiah had a true conception of this, "Which think to cause my people to forget thy name by their dreams which they tell every man to his neighbors, as their fathers have forgotten my name for Baal." Jer. 23:27. In most fashionable churches and in some not so fashionable, teachers and ministers bring before the people most everything but religion, such as politics, science, evolution, world problems and many other topics that do not concern God's children.

Prosperity is another factor in people forgetting God. For instance, God has blessed them with a little of this world's goods and it seems that everything they turn their hands to do it makes them richer. But after a while they too forget God and make their possessions a God. It seems to me that the depression that is settling over this land and over the entire universe ought to make men to think well to the way of their going and to make them more humble.

Another item which we can't help but feel is causing

people to forget God is the radio. It is true perhaps that there are some good sermons heard over the air and that there are some fine worship hours listened to. But where is the fellowship in a radio? How can we get the true spirituality that can only be received through attending church service? Where we can listen to men of God proclaiming to us the unadulterated word of God in its purity and simplicity. And where we can blend our voices with others in singing praises to the God of our salvation.

We should not forget God in time of trouble or when some calamity comes upon us. We all know how Job was tried, yet he did not lose faith in God; and of Daniel, of the three Hebrew children, of Moses and so on down to our own brethren who faced every obstacle and difficultly seemingly, yet they stood firm and are still standing firm for the faith once delivered to the saints.

The consequences of this sin can be summed up in the following verses: "Beware that thou forget not the Lord thy God, in not

keeping His commandments and His judgements and His statutes which I command you this day." Deut. 8:11. "The Wicked shall be turned into hell and all the nations that forget God." Ps. 8:17. Certainly not a very happy ending is it? But God's word is true and His commands were given to be obeyed. May we do His will and remember Him continually that when He calls it may be said to us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

—Waterford, Calif.

A CLOSER WALK WITH GOD

By J. F. Britton

Oh for a closer walk with
God,
A calm and heavenly
fame!
A light to shine upon the
road
That leads me to the
Lamb!

Where is the blessedness I
knew,
When first I saw the
Lord?
Where is the soul refresh-
ing view

Of Jesus, and his word?
What peaceful hours I then
enjoyed,

How sweet their memory
still!

But they have left an aching
void

The world can never fill.

Return, O Holy Dove, re-
turn,

Sweet messenger of rest;
I hate the sins which made
thee mourn,

And drove thee from my
breast.

The dearest idol I have
known,

Whate'er that idol be,
Help me to tear it from thy
throne,

And worship only thee.

So shall my walk be close
with God,

Calm and serene my
fame;

So purer light shall mark
the road,

That leads me to the
Lamb.

The above verses contain the longings, hungering and thirsting of a soul that has been separated and estranged from the communion and fellowship of the foundation of life. Hence David could well say, "As the heart panteth after

the water brooks, so panteth my soul after thee, O God, my soul thirsteth for God, for the living God: When shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, where is thy God?" (Ps. 42:1-3.)

Thank God, and praise his holy name, that those whose lives are "hid with Christ in God," can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12.) Therefore it stands to reason that the only solution and panacea for a sin-sick soul and our devastated and ravaged world, is a return to God, through regeneration and a renewed life, that delights to walk with Christ.

Through faith and obedience Paul had an abiding and irrefutable evidence within himself which enabled him to exclaim, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at

that day; and not to me only, but unto all them also that love his appearing." (II Tim. 4:7-8.) And in like manner, "Enoch had the same abiding blessed assurance within him," for before his translation he had this testimony, that he pleased God." (Heb. 11:5.)

Therefore it is psychologically true that the only restoration for the individual or the nation, is through penitence and contrition before God, entreating and imploring his mercies and blessings. And this can be successfully and effectively done only on our knees in real sincerity, pleading thus:

"Return, O holy Dove, return

Sweet messenger of rest;
I hate the sins which made thee mourn,

And drove thee from my breast.

Again we might sing:
O for a heart to love my God!

A heart from sin set free;
A heart that always feels the blood

So freely shed for me.
Amen.

—Vienna, Va.

REVELATION
Chapter 17, V. 1:19

—
J. H. Beer
 —

Article VII

Rome was meant, as all Papists and Protestants agree; and I think it appears almost to demonstration, that not Pagan but Christian Rome, not imperial but papal Rome was intended. The arguments urged to the contrary by the Bishop of Meux himself, the best and ablest advocate for Papery, prove nothing so much as the weakness and badness of the cause which they are brought to defend.

V. 3: And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. So this is the very same beast described in the former part of 13th chapter, and the woman in some measure answers to the two horned beast or false prophet; and consequently the woman is Christian and not pagan Rome, for Rome has become Christian, before the beast had completed seven heads and ten horns, that is before the Roman empire experienced its last form of

government and was divided into ten kingdoms.

V. 4: The woman is arrayed too in purple and scarlet colors, this being the color of the Popes and cardinals, as well as the emperors and senators of Rome, the woman is also decked with gold and precious stones, and pearls, and who can sufficiently describe the pride, and granduer and magnificence of the church of Rome.

V. 6: And I saw the woman (church of Rome) drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration.

V. 5: And upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots, and The Abomination of the Earth.

Infamous as the woman is for her idolatry, she is no less detestable for her cruelty, which are the two principal characteristics of the anti Christian empire. This may be applied to both pagan and Christian Rome, for both have in their turns cruelly persecuted the saints and martyrs of Jesus,

Rome pagan has slain her thousands of innocent Christians, Rome Christian has slain her ten thousands.

The sixth form of government which was subsisting in St. John's time, is the imperial; and what form of government hath succeeded to that in Rome, and hath continued for a long space of time, but the Papal? The beast therefore, upon which the woman rideth, is the Roman government in its last form, and this, all must acknowledge, is the papal, and not the imperial.

This woman is said to be the Mother of harlots (a prostitute) V. 1-2, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

The idolatrous Harlot has been the means of leading away from the truth all who were influenced by the golden cup in her hand full of abominations and filthiness of her fornication.

Let us notice some of the things they have introduced, and changed that has caused people to follow the scarlet colored beast.

In A. D. 633 at the fourth

council of Toleda the Roman Catholic church adopted single immersion, and decreed that henceforth only one immersion should be used in baptism; and from that time the practice of single immersion gradually became more general in the Latin or Roman church, Mal. 3-7.

They have discontinued single immersion and sprinkle their applicants with holy water, both adult and children. How many churches are there today that are influenced to commit fornication through this Mother of Harlots, patterning after Rome.

Adam Clark, in his comment on Jude 12, remarks the feasts of charity, the Agapae or love feast of which the Apostle speaks were in use in the primitive church till the middle of the fourth century when by the council of Laodicea they were prohibited to be held in the churches and having been abused fell into disuse.

Rev. 22:19. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the

holy city, and from the things that are written in this book.

A few things Rome has added, which the Protestants are following after: Holy water invented A. D. 123, Lent originated A. D. 142; God father and God mothers introduced at christenings, A. D. 153; wax candles introduced into the churches A. D. 320.

Feasts introduced, feast of Pentecostal and Nativity began to be celebrated A. D. 190, Feast of Annunciation first observed A. D. 350, Feast of Epiphany introduced A. D. 377, feast of advent Palm Sunday and Ash Wednesday A. D. 433, etc. God is no respecter of persons, how shall we protestants excuse ourselves in holding banquets, suppers, bazaars, ice cream socials in the house of God.

A. D. 660 organs were introduced into the church, brethren, are you following Rome or Christ? Rev. 22:18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

Let me repeat again if you are not following the pattern given in the New Testament you are not in the church of Christ.

Rev. 18:4: And I heard another voice from heaven, saying come out of here my people, that ye be not partaker of her sins, and that ye receive not her plagues.

—Denton, Md.

ESTEEM OTHER BETTER

There are many apostolic injunctions which we fail to heed, and whenever we do not heed these injunctions we suffer loss. They are given for our guidance in the Christian life, and if heeded will make us more useful, and we shall be much happier than if we neglect to heed them. Practically all of them are rooted in some commandment of the Master, and the commandment cannot be obeyed unless the injunction is heeded.

And these words of the apostle are in harmony with the teaching of Christ, for He said that he who would be great in the kingdom must be the servant of all. In another place He said that he who exalted

himself would be abased, and he who humbled himself would be exalted. No matter what position any one of us holds in the church while here on earth, we are never to think ourselves more worthy than our brother. And yet we do just that. We think we know more and can do better than the ones who are appointed to do a given work, and then there begins a scheming to get him out and ourself in. Such a feeling, followed as it too often is by a corresponding action, causes much of the trouble of the world, whether it be in political parties or in churches.

And this spirit of self-pride is one of the most prevalent, we see it everywhere. Did you ever see a man, woman or even a child, go into a store or a ticket office, or try to get on a train and try to be first in order to get waited on first, to be first and get the best seat at a lecture, to be the first one waited on in the store? All of us have seen such actions time without number. How many of us have been guilty of such striving for precedence? I have. Have you? And do

you think it a good thing to do? Is it Christlike? How does it harmonize with the command to take the lowest seat at a feast? Isn't it worth while to think of these things and try to act more in harmony with the teachings and example of the Lord Jesus Christ?

And why have we done such things? Why does anyone do them? Is it because the doer has an idea that he has a right to go ahead of the other man? Yet he has not that right, and the very act of assuming that he has makes him the worse, for we are to prefer one another in love. What the world needs, and the church in particular, is not more self-esteem, but more esteem of the other person. Our business is not to seek the most and the best of everything for ourselves, as if we were better than others and had more of a right to the blessings of earth. Our main business should be to be more like the Savior, to have more of His spirit; for we know that if we have not His spirit we are none of His. Any yet too often His professed followers are just as eager to obtain the wealth of this

world as are the people of the world; they want their treasure where they can see it, and will take chances of loss from moth and rust. And they even strive and scheme to get the higher positions in the church.

These things ought not so to be. We miss our calling when we seek to be first in any of these respects; for it is the kingdom which is to be sought first, and then the Lord will see to it that we get all else that we need. Our desires, our afflictions are not set where they should be. And the more we desire of the humors of this world, the less we are like Christ, and the more certain we are to suffer great eternal loss at last.

Too often we fail to realize what the prompting spirit is when we strive to obtain the highest positions. We are like the apostles in this respect, we cannot win the Christian crown by seeking a crown for self here. The crowns are laid up on the other side, and the way to gain them is made clear—they are not to be won through self-esteem, pride, but through humility, esteem of others, giving the preference to others when

we might claim it.

BRIEFS

In the onset, your unworthy servant wishes to acknowledge his weaknesses and inclination to make mistakes; however, if you should notice such as you read these pages, just call our attention to them and you will find we are just as willing and ready to correct them as we are apt to make them.

We believe there is a larger field of service open to the Monitor; for this reason one of our desires and plans is to increase the circulation of the paper. We have a church "Polity," which in its makeup and harmony with, the letter and spirit of the gospel is second to none. Therefore we occupy a particular point of advantage which we should appreciate and strive to maintain.

This "Polity" means nothing unless it is respected and put into action by its adherents. In order to give impetus to the work we are engaged in, the following suggestions are essential.

First: "Live it." Practice what you preach. We fear there is a tendency toward half heartedness among us which is a hindrance to our work. One of our strong points of contention has been that in many of the professing Christian churches there is no longer discipline, order or spirituality. It was our purpose in reorganizing to maintain those qualities. Now, folks are expecting to see results. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.)

Second: "Talk it." In the daily associations with our fellowman let us contend earnestly for "Thus saith the Lord" and "It is written," for the sword of the spirit is mighty and will put to flight the enemy. Testimony from faithful believers has a drawing power over unbelievers. Boost the Monitor as a means of spreading the truth.

Third: "Work it." Anything worth doing is worth

doing right. If worth while results are to be attained in our cause, we must put our time talents, means and energies back of it. Nothing of value is accomplished without effort. With present conditions in the world there is a tendency to relax effort in different lines of work, making an opportune time to press the claims of the Lord our Savior.

Fourth: "Pray for it." The effectual fervent prayer of a righteous man availeth much. In many of the dark hours and difficult trials of the early church the apostles "continued steadfastly in prayer." We believe in this present hour there is need for much earnest prayer. May we not have the united support of each member of our faith as we tarry at the throne of grace, for strength and power to sustain us in such an hour of confusion and unrest. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." (Luke 11:9.)

Fifth: "Expect results." To engage in a work of this kind without faith in the outcome, is but mockery. Therefore in going about

this we must look forward in faith believing and leave results be as they may. "According to your faith be it unto you," saith the Lord.

If each of us will remember these five points and operate willingly as suggested, the battle is ours. "The victory may depend on you."

To those who contribute manuscript for printing, we will appreciate it if you will remember the following:

Write on one side of the paper only.

Use ink if at all possible.

Number the sheets, place name at beginning and address at close of article. Approximate number of words used will help, thanks.

If your article does not appear at once, it is because we have material on hand that arrived before yours. We will try to be fair to all and publish material in the order received.

Should there come articles that are questionable, counsel shall be taken with my assistants and associates as to disposition.

"In the multitude of counsellors there is safety."

Our printers take pride

in producing first class work, so if those who contribute material exercise care in their productions we can expect more prompt and regular service.

In changing address please notify us at once.

We are having extra copies of the Monitor printed. If our agents and other interested parties will make use of these and distribute them among neighbors and friends, it will tend to increase its circulation and accomplish much good. Write us for sample copies or send names and addresses and we will mail them out.

There are many poor folks now who would be glad to get the paper. Those who have means would do well to remember such with some donated subscriptions, or if you have means and do not know any poor to favor in this way, just send it along to us and we will see that it is used in that way.

The result of the efforts of those in charge of the work will depend largely on the support and cooperation of each member. There is an opportunity here for

personal work. Mission work that counts begins at home, try it out once. This is mission work which no one will question.

In this plea for workers we have no prizes to offer as a reward for services, neither will you likely receive any wealth, honor or popularity for the time being, however, in sacrificial service there is satisfaction and, friends, it may mean stars in your crown over there.

—Editor.

AFTER THOUGHTS OF MOTHERS' DAY

Elizabeth Erb

As we observe Mothers' Day from time to time, every year we become more impressed that every day should be Mothers' Day.

The gifts of flowers mean something to the living mothers, but deeds of love and respect mean much more. In only a few words we can say "I love mother," but it takes a lifetime of honor and obedience to her good teaching to pay the debt we owe her.

For some weeks I have

had much care of a little helpless babe whose mother was doing duty to an aged grandparent who is sick. Many times I am made to wonder if we ever can repay our mothers for the care they had for us from babyhood up?

How well do I recollect the days of my childhood and youth, and the teaching of a pious mother. And when I sometimes felt she was over anxious about directing my life into paths of righteousness. I could not understand then that it was all prompted through love and true motherhood. And after I left the old home and on frequent visits back how much she appreciated obedience to her teaching and the teaching of her dear savior, whom she loved to serve. This I felt was bringing me a knowledge of mother love.

One instance more vivid to memory than other times was her sitting by the window for hours watching for my coming when she knew my train was not yet due to arrive. When told her girl could not come until the train came she said, "O, I know it, but I am so anxious to see her I

must watch the direction she is coming from." I then thought I now know and fully understand the true meaning of mother love. But I did not. Only when I became a mother could I realize the responsibility, the height and depth, the length and breadth of mother love.

Oh, that the youth of our land who have Godly mothers would heed their wise council and escape many snares and pitfalls. Those of us who have saintly mothers across the Jordan can give them no higher tribute than to live as they taught by word and example.

In this day of pride and vanity we sometimes feel to exclaim, "Oh, where are our mothers in Isreal!"

—Yale, Ia.

OVERLOOKING

OUR FAULTS

Sylvia Malott

I believe this is one of our greatest weaknesses, something that everyone is guilty of. Let us look at David and see if he was guilty of this.

When the Lord sent

Nathan, the prophet, to David with the parable of the rich man with many flocks and herds, and the poor man with one little ewe lamb. He goes on and tells him the story about what happened to this little lamb and he asks David, "What should be done with a person who would do such a thing as that?" Yes, David said, "That man should be put to death." He clearly saw the mistakes in the other man's life, and overlooked his own. David was guilty of adultery, murder and he robbed that woman of her virtue. He was guilty of the very blackest of sin, yet without any condemnation.

"Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" I think the Lord would say to David, now pull out the beams that are in thine own eye, then you can see clearly to pick the mote out of thy brother's eye. Oh, it is easy for us to see the virtue within ourselves and not in others, and why is it? It's because we love ourselves. Christ knew it was natural for us to love ourselves, because the word

says, "No man has ever yet hated his own body." Therefore we should love our neighbor as ourselves. In I Peter 4:8, we have these words, "And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins." Now then, if we love one another as we do ourselves, this love will put a veil between us so that the other person's faults will not be so great so as to mar our fellowship one with the other.

I like to compare this lesson as one looking through a telescope. You look through it in one end and it brings the objects up close to you, and it is real large, and so it is when we look at other people, their faults are so large we can see no virtue whatever. But somehow when we look at ourselves we get the telescope turned around and look through it from the other end, which removes the object far away, and is so small we can hardly see it—that's just the way our faults look to us, so small we can hardly see them. But we can easily see the virtue within ourselves, and it is all be-

cause we love ourselves.

May God help us to have more fervent charity among ourselves as brethren and sisters, and look at the other person as we do ourselves when looking through the telescope, and I am sure our lives would be more pleasing to God.

—Kokomo, Ind.

A FEW THOUGHTS FROM MATT. 25:31-46

Wm. Root

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory." (Matt. 25:31.)

"For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works." (Matt. 16:27.)

"Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (Mark 8:38.)

"And to you who are troubled rest with us, when

the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:7-8.)

In the above passages we have these facts:

First—The Lord said Himself that He would come again.

Second—That He will bring His holy angels with Him.

Third—That He will reward every man according to his works.

Fourth—That He will take vengeance on them that know not God.

I have given four scripture texts which state Christ is coming with His angels. Next I will give two references which say He will come with His Saints:

"And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal. Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee." (Zech. 14:5.)

"And Enoch also, the seventh from Adam, prophesied of these saying, behold, the Lord cometh with ten thousand of his saints." (Jude 14.)

I will ask a question here. Do these two scriptures refer to the same coming of our Master that the four passages quoted above refer to? I think they do. We go to Webster to define these words, angels and saints. Angels, Webster says, are messengers of God. Immortal beings attendant on God. Saints: Holy or sanctified beings or persons. One blessed in heaven.

Now some think that the two passages above which refer to Christ coming with His saints mean that the saints are the church coming with Him in the clouds to reign with Him on earth. In reply to that I go back to the lesson under consideration, Matt. 25, beginning at the 33 verse we read: "And He shall set the sheep on His right hand but the goats on the left." When will this take place? When He comes with His angels.

Who are the sheep? Some say the sheep nor the goats referred to here would apply

to the church but that the church will already be with Him and come with Him. For proof of this they refer to the two passages above which says He is coming with His saints. But we find Christ used the word angels. Paul also in his writing says:

"When He shall come to be glorified in His saints and to be admired in all them that believe (because our testimony among you was believed) in that day." (II Thess. 1:10.)

Here we have Christ coming to be glorified in His saints and who would not say angels? And to be admired in all them that believe. Who are them that believe? The church surely.

We then go to Matt. 19:28 and "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Some people seem to think that because Christ made this promise to the regenerated the church that He would have to bring the church with Him to sit on

the twelve thrones. Why so? Could He not bring all His heavenly beings, His angels or saints and then be admired by the church dividing the sheep from the goats?

The church could then sit on the twelve thrones in the kingdom just the same.

"Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." Rev. 1:7. "And before Him shall be gathered all nations and He shall separate them one from another, as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

May we all be among the sheep in that day. There is much more in the last verses of this twenty-fifth chapter of Matthew.

I think one of the greatest lessons Christ wished to teach at this time was that

of practical Christianity. For I was hungred, and ye gave Me meat, etc., gives the righteous a place at His right hand. But to those on His left hand they will receive the curse, depart from Me ye cursed into everlasting fire prepared for the devil and his angels. Because they did not minister unto Christ while here in the world.

The last verse of this chapter says, "And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 25:46.) "Him that overcometh shall inherit all things; and I will be his God, and he shall be My son." (Rev. 21:7.) "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." May the Lord help us in these troublous times to minister unto Him.

—Great Bend, Kans.

THE FOLLY OF FEDERATION

B. E. Breshears

This is the title of a booklet which a good brother sent me to read some time

ago. It was written by R. E. Neighbor and published and offered by the Bible Truth Depot, Swengel, Pa. (15c). I have sent to this house for a number of small pamphlets and it seems that their aim is to offer to the reading public safe and reliable information on a variety of subjects and especially on those of Bible teachings which are being repudiated and attacked by critics and false teachers swarming from the higher seats of learning and theological schools of our time.

The whole sixty-four pages of this book is packed full of irrefutable scriptural arguments against the great urge of our time that the church should unite her forces with all sorts of worldly people and worldly organization in a worldly campaign for "Civic Righteousness, World Betterment and Social Regeneration." I think it must be very gatisfying to the enemy of souls to have the church yielding to the temptation which her head summarily rejected with the words "It is written." It is sad to see her turning from her God-given message in calling sinners to repentance to the

idea that her energy should be expended in securing benefits which center in this world.

The great cry is "Make the world a fit place to live in; make the environment good so the people can live right." No such aim can ever be attained for the individual, much less for society without regeneration and this effort on the part of the church will be a failure.

The little book which I wish every Christian could read contains highly commendatory forewords by C. I. Scofield and R. A. Torrey and an introduction by I. M. Haldeman. The last named is, I believe, the man who dared to grapple with the giant modernist, Harry Emerson Fosdick. I would like with the permission of the editor to have printed in the Monitor this introduction, not because it is better than what is found in any of the seven chapters of the book but because it is shorter and better than anything I could say on this timely subject.

"The Lord has led you to write the "Folly of Federation." The times call for it. Every church member should have a copy. I en-

dorse every statement. I agree with every word. Every minister should read it and preach the truth that inspires it.

I say I endorse it. I may well say so; for many years I have been preaching, teaching, writing and publishing it. There never was a time when it more needed to be emphasized, circulated and sustained, than now. The church is being led captive. Christian ministers, caught by a false gospel, are preaching a natural righteousness. The devil tried to seduce the Son of God by offering Him the kingdoms of this world. He overcame the temptation and answered every assault with "thus it is written." The church has fallen into the trap laid for the Master. The vision of a world conquered for Christ, while Christ is away, has blinded her eyes. Her ministers have forgotten a "thus it is written;" and following at the tempter's heels, are turning away from salvation of the individual to salvation of society, in the vain hope that when society shall have been saved, the individual will be delivered.

Forgetting that God has

placed the seal of death and utter rejection on the natural man, and that they who are in the flesh cannot please God, Christian ministers are discussing eugenics, or, the making of a morally better race by generation instead of regeneration. . . . Forgetting that the Son of God has said there will be wars and rumors of wars and multiplied lawlessness, till He return with a rod of iron to compel peace, ministers are lulling themselves and their hearers with the idle and scripturaless talk about disarmament and brother love. Forgetting the Lord has declared the end of this age will be as in the days of Noah and Lot (days of sin and open iniquity) to be swept by the flood and fire and downpour of a merciless judgment, in which all the pride of flesh, the culture of man, and his vain self-exaltation, will go down in the overwhelming ruin and dust of destruction, Christian ministers are talking about the betterment of the world, and congratulating themselves on the near approach of the purple and the gold of millennial days. There never was a time

when this sacramental word, "righteousness" was so bandied about; but on examination, it will be seen to be a righteousness without blood, it is the righteousness of Cain come to town again. Cain come to town with his bloodless offering and the fruit and flowers out of an accursed earth—an earth accursed of God. It is the righteous of the devil (and the righteousness of the devil is more to be feared than the wickedness of the devil). In this hour he would be glad to shut up every saloon and every open door to iniquity, provided thereby, he could lead men away from the cross and the crimson of calvary. He is perfectly ready to go back to Bethlehem and sing over the Babe in the manger, providing the Christian will bear no testimony to the Man on the cross. He will talk (through the ministers) of the humanity of Christ in strain as exalted as the most devoted Christian can wish, providing that Christian will not talk of the deity of Christ. The Devil and his ministers will join forces with all Christians who are willing to purify Sodom on the basis

of a natural righteousness, but they will balk, the moment the Christian speaks of the blood of divine righteousness.

The church is being led today to take the place of a factor in the civilization of the world, when the very name "church" (ecclesia) signifies those who have been called out and separated from the world. In entering into such partnership, she is forgetting that the world has been crucified unto her, and that she has been crucified to the world. The church has been led to believe that the natural man can be made better and, finally, approved of God; when it is written: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Our Lord and His apostles give us fair warning concerning the attitude and operation of the Devil in the closing hours of this age. They have warned us that Satan will come, not with hoofs and horns but as an angel of light, with his ministers of righteousness, and that his supreme work,

his most appalling and successful work, will be to counterfeit the church of Christ and the Gospel of Christ. What our Lord specifically warns us against is, a counterfeit Christ and a counterfeit Christianity, deceiving, if it were possible, the very elect.

Fraternally yours,
I. M. Haldeman.

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NEWS ITEMS

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Englewood, Ohio
On June 25th, Englewood church met in regular quarterly council. There was a good attendance of members and the business was attended to promptly and with harmony prevailing. At the close of this service a young man made application for membership and this matter was attended to at once. Baptism followed the service at the church. We rejoice to see young folks who feel the importance of starting out right in life.

Plans have been made for Bro. J. L. Myers of

Pennsylvania to begin a series of meetings at this place on September 4th. All are invited to enjoy this meeting with us.

L. W. Beery, Clerk.

PLEASANT RIDGE

The Pleasant Ridge church has had both joy and sorrow in the past few months. June 5th we were made to rejoice when Maurice Hoopman, a member of the young peoples class requested baptism and membership with the church.

June 11th and 12th we held our love feast which was well attended and gave us new strength and inspiration for God's work.

The death of Sister Dickey of Ft. Wayne, Ind., brought sorrow to our hearts and again are we sad as we view the vacant seat of our dear sister, Margaret Kiser. She will be greatly missed both in her home and in the church but our loss will be her eternal gain.

Our regular council meeting will be held August 13th, at 1:00 o'clock.

Ruth Drake.

Send for sample copy of Bible Monitor.

SUNDAY SCHOOL LESSONS

Aug. 7—	I Peter 1:1-12
Aug. 14—	I Peter 1:13-25
Aug. 21—	I Peter 2:1-10
Aug. 28—	I Peter 2:11-25
Sept. 4—	I Peter 3:1-22
Sept. 11—	I Peter 4:1-19
Sept. 18—	I Peter 5:1-14
Sept. 25—	II Peter 1:1-11
Oct. 2—	II Peter 1:12-21
Oct. 9—	II Peter 2:1-22
Oct. 16—	II Peter 3:1-18

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BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR PRESENT STATUS

It is well in undertaking a work of this kind to take into consideration existing conditions which we must cope with, both without and within our body.

A knowledge of such matters effecting our work is essential for a successful plan of procedure.

Although a knowledge of the forces and influences from without our body which we must counteract and overcome in carrying out our mission is of importance; yet to know the actual conditions which exist within, are far more vital. So we shall present a few things, which we feel, it would be well to consider at this time.

We believe three of the most important matters affecting the work of an organization are "leader-

ship," "finances" and "adherents." Without leaders to direct finances to support and followers to push the work along not much of value can be accomplished. A lack in any one of these three matters will seriously handicap the work.

It will be remembered when we reorganized under the name of Dunkard Brethren the report was sent out far and wide by our opposers that we lacked capable leaders, were without necessary funds and were but few in number. This report was used as a means to discourage others from taking the stand with us. Whether true or untrue the fact remains, we are continuing to operate as an organization and apparently not suffering to any great extent in either of these points. This too, without sending any of our

Elders through a theological seminary or any other school of worldly wisdom for preparation in leadership. Also necessary funds have been provided without begging or staging any big drives or putting on any "shows" to raise them.

As for numbers, considering the age in which we are living and the cause which we represent we hardly think much more could be expected.

According to the popular idea prevailing in church work today, in order for an organization to accomplish anything worth while (or we might more properly say, "make a big showing") it is necessary to have a leadership that has been cultivated, refined and polished in the highest ranking educational institution in the land; men, who are lettered, learned, broadminded and farsighted and thus are capable of directing affairs with accuracy, precision, pomp and display, meanwhile occupying a pedestal of prominence far above the ordinary rank and file of their fellowmen.

Then too, it is considered essential to have a large amount of money to keep

these qualified leaders in the realm of ease and luxury which they so much require, also to perpetuate and to keep in operation a complicated maze of boards and committees, whose exact duty and purpose on one seems to know for certain, as well as financing an extensive missionary program with other popular activities where a big show can be made.

As for numbers, the popular mind in this matter is there must be a very large constituency from which to draw these funds and keep them coming regularly to keep in operation the complicated machinery designed, constructed and overseen by these trained leaders as well as to idolize these men as their rank and position seemingly require.

If such vanity is necessary to carry on the work of an organization and proclaim the message of salvation to the world, then the Dunkard Brethren church is doomed to failure. However, let us notice the matter a bit farther. What kind of men make capable leaders for the church of Christ? From early history of mankind God has at many

times called out men and placed them as leaders over his people. Those called were from different walks in life and often from the humblest of occupations. Many of them were men who were not considered by their fellowmen qualified for the position or capable of handling it.

This is also true under the New Testament dispensation. Many of those chosen by our Savior for his work were unlearned and ignorant men (Acts 4:13). Nevertheless in all of these instances, although lacking in man's estimation, they were able to carry on the work efficiently. We believe in all the ages since the establishment of the church, the Holy Spirit has directed in the choice of leaders when permitted to do so and we believe will continue to do so to the end of time. It appears from a study of the leaders of God's people, both in the Old and New Testament the following characteristics are essential in capable leaders:

Implicit faith in God, submission, obedience, conviction, courage and humility.

From the beginning, the

leaders of the Dunkard Brethren movement, although lacking in training, etc., as the world sees it, we believe have have been men of this type.

Again we notice, in the past history of the church, her strength in a financial way was not so much in the possession of great wealth but in the correct use of what they had. Then too, the good Lord has always provided ways and means for his humble followers to carry on His work. Although we as an organization may not possess great wealth, yet we are glad to know our people are of a type that make the right use of what they have. Often the "Widow's Mite" if used correctly means more than great wealth if misappropriated.

As for numbers, there never has been a time since the early history of the church that the gospel of the Lord and Savior, Jesus Christ has ever been accepted by the masses of humanity, much less shall it be in these last days when men are waxing worse and worse, deceiving and being deceived.

Nor can we expect to

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gain many from the elevated class of people. (I Cor. 1:26) "For ye see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called."

It appears from this consideration that we as an organization compare favorably in these matters with the true church as revealed in the scriptures and are in a position for successful action.

Because of this we should be encouraged to press on with renewed vigor, a greater zeal and a firmer hope.

Then, too, in the beginning of our work because of the different conditions existing in various localities there was not the union of sentiment, thought or action desirable. This resulted in various misunderstandings with more or less friction and conflicting efforts.

Now that we have had a number of conferences to iron out these uncertain points it seems we should be in a position for a more concerted and unified action resulting in a corresponding advance in all the lines of our work.

We have no high salaried leaders to support and idolize; are not hindered with a deficit, nor cumbered with a lot of complicated machinery in the way of boards and committees; and in numbers sufficient, if backed by the power of God, to put to flight all the confused multitudes of the evil one.

**WHO ARE WE WORKING
FOR, OR WHO IS OUR
MASTER?**

D. B. Steele

A question that we hear

now days quite often is who are you working for, or where did you work last, and it is quite often seemingly answered with a doubt in mind. And why should it be; is it on account of the depression? Is it on the account of so many people being out of employment? Or is it that they are afraid to ask for work? But they say they are working for no one, or there is no work to be had.

Listen what the Master said when He went out and found some that were idle and had no work to do. "He said, why stand ye idle here all day long, and they said, no man hath hired us. And He said go work in My vineyard and whatsoever is right, that shall ye receive." Mat. 20:6-7.

Are we willing to work in the Master's vineyard, and be a servant of His? "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of harvest that He send labourers forth into His harvest." Luke 10:2.

"Say ye not, there are yet four months, then cometh the harvest; behold I say unto you, lift up your eyes, and look on the field, for

they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice together." Jno. 4:35-36.

Now whose servants are we? Who is our Master?

Paul was a servant of Jesus Christ. Are we?

"Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom.1:1.

Have we been separated from the world? Have we been called for the special work of our heavenly Master? Or are we as professed followers of him, who suffered so much for us, still following after that which has a tendency to draw us away from that which is pure, and holy and from the faith that was once and for all delivered to the saints?

We can only serve one master at a time, and that master wants all of our time, to be wholly spent in His service, which is not more than right.

Christ says that no man can serve two masters; for either he will hate the one and love the other; or else

he will hold to the one and despise the other. Mat. 6:24.

Oh brethren and sisters, let us get more of the love of God in our hearts, more love for the church, more love for one another, more love for the lost souls in sin, and less love for the world, and the things of the world, such as pride, fashion, sinful pleasures, and amusements, all of which will draw us away from the truth.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but of the world.

And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever. I Jno. 2:15-17.

Whose servants are we? Are we the servants of the prince of this world that shall pass away with the world and all them that do evil? O let us be as Paul, may we behold the angel of the Lord standing by us whose we are and whom we serve. Let us serve Him

loyally from the depth of our hearts, and that a heart of love.

In looking back over the past and especially where I have labored so long, and with so many strong pilgrims, and fathers in church, whom have passed to their long home, and see the things that now are existing, and going on in the church, it makes one to weep and as far as I am concerned, I see so much now that should be different, so many imperfections, many unlikeness to One to whom we profess to love; so much unfaithful testimony; so much that is not in keeping with the mind of Him who gave Himself as a sacrifice for us; so much for the flesh and so little of the spirit; so much for self and so little for Christ; so much for time, and so little for eternity; yes and so much done that should not be done and so much left undone that should be done, so much for pleasure, and so little for service.

Oh! Brethren and sisters whose servants are we? Let us look to the word of God for the answer, there we can find out who is our Master.

"Know ye not, that to

whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Rom. 6:16.

"Jesus said unto them, if God were your father, ye would love Me; for I proceeded forth and came from God; neither came I of myself, but He sent Me.

Ye are of your Father the Devil, and the lusts of your father will ye do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him.

He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Jno. 8:44 and 47.

Dear brethren and sisters may we say as the Psalmist David, "O Lord truly I am thy servant, I am thy servant. Psal. 116:16.

And if we are the servants of the Lord, let us see what kind of service the Lord requires of us.

1st. He wants us to serve Him with the whole heart; to fear Him, and love Him and to walk in His ways. "And now what doeth the Lord require of thee, but to fear the Lord thy God, to

walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and thy soul" Deut. 10:12.

2nd. The Lord wants servants that are willing to serve Him willingly and not half-hearted, and that do not need to be forced in His service. I Chron. 28:9.

David's advice to his son, Solomon was this, "Know the God of thy father, and serve Him with a perfect heart, and understandeth all the imaginations of the thoughts; if thou seek Him He will be found of thee, but if you forsake Him, He will cast thee off forever." Then let us seek to serve Him, and not have to be coaxed or driven.

Yes we have been delivered out of the enemy of sin and then we should serve him without fear in holiness and righteousness, all the days of our life, and with a pure conscience, as Paul says, "I thank God, whom I serve from my forefathers, with a pure conscience." II Tim. 1:3.

Have we been serving the Lord as we should? Have we been serving Him faithfully? Let us look at Daniel and see how he served and

worship Him. O, so faithful, no matter what the people said and tried to get Daniel into trouble, he still would go to his room, open the windows toward Jerusalem, and there in humble submission bow down to his God three times a day, and pray to his heavenly Father. Yes and his prayers were answered, because he knew whom he served.

There is some kind of service that is acceptable to the Master, and then some kinds are not acceptable to Him; then let us be careful that our services will please Him. We all know that He said to the one servant, that hid his lord's money, "Depart from Me. You are a slothful servant," and again He said to some "Ye are workers of iniquity."

Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and Godly fear. Heb. 12:28.

Yes God wants reverence shown to Him but the people of today are as the children of Israel were in their day, "They sit down to eat and rise up to play." Ex. 32:6.

Yes, instead of showing

reverence to God and serve Him in obedience and love, they become lovers of pleasure more than lovers of God. Having the form of Godliness, but denying the power thereof; from such turn away. Tim. 3:4-5.

Oh yes, they say that we are all going to the same place, and serving the same God, but are we truly in the kingdom of the Master, laboring for Him, or do we only have our names on the church book and then think that we are fit subjects for heaven?

We cannot expect to share in His glory unless we do His will, and if we are truly obeying His commands it is then and then only that we are born in His kingdom and have friendship with the Master, and if we have friendship we are entitled to sonship, and then we have sweet communion with Him and oh, the power we receive by communing with Him, and all this is brought about that we may have happiness through service; then all the blessings come through service and the greatest of all is that which we are striving for, the reward, which is given to all that are true servants of

God. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things." Mat. 25:21.

And now dear brethren and sisters, suffer just a few words of exhortation, take heed to the word of God concerning the great evil of the church of God conforming in this day to this present evil world. It is a canker worm, which is eating out the very vitals of the church. The church and the world, which in the New Testament are so broadly separated, having become so mingled, it is difficult to distinguish them. The professors of christianity are not living as the dear Lord desired they should live, when He gave utterance to that touching prayer in Jno. 17. Oh, how much like the world, oh, how little like the Christ; oh, how dimly their lights burn; how cold their love; oh, how little their influence for good; oh, how little bold testimony for truth.

Beloved, let us awake. The time for service will soon be over. Loved ones

will be forever damned, if we do not do our duty. Let us arise to our privilege, and shine forth as lights in the world holding forth the words of Life. Let us fulfill our mission, and say as Paul said, "For me to live is Christ," "Whose I am and whom I serve," "Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This service for the Master is one of a life time, but just think what we get as a reward when we have overcome all things. We receive food, a good name, "To him that overcometh will I give to eat of the tree of life, which is in the paradise of God." Rev. 2:7. "To him that overcometh, will I give a white stone; and in the stone a new name written, which no man knoweth save he that receiveth it." Rev. 2:17.

We receive a robe of righteousness, and an introduction to the Father and the angels. Rev. 3:5. We become pillars in the

temple of God, Rev. 3:12. We receive the honor to sit on a throne, Rev. 3:21, and we will be given authority, "And he that overcometh, and he that keepeth My word to the end, to him will I give authority over the nations." Rev. 2:26.

Paul says, "Hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all that love His appearing." II Tim. 4:8.

"Blessed is the man that endureth temptation, for when he is tried, he shall receive a crown of life; which the Lord hath promised to them that love Him." Jas. 1:12.

Oh, brethren and sisters let us be up and doing, let us always be in the Master's service, "For when the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." I Pet. 5:4.

Wenatchee, Wash.

R. F. D. No. 3.

WILL WE STAND?

Hattie Van Dyke

In these days of trying

times there are many ways in which we are tested and put to trial. Are we going to stand or are we going to fall, when a temptation comes which seems a little strong? (I Cor. 10:13.) We have so many scriptures which tell us how we should live. Will we do part and ignore the rest, or will we take the whole word? In I Peter 3 we have some instructions how to adorn our bodies, what do we understand by plaiting the hair, wearing of gold, or putting on of apparel? Then in our church polity we have in our non-conformity rules this statement: plainly made garments free from ornaments and unnecessary appendages, that plain bonnet and hood be the headress and hair worn in a becoming Christian manner. Now with these things before us, I wonder if we as sisters who crimp and wave our hair (even tho it is just with our hands) and comb the hair like the women of the world think that it is right for a Christian? Can we as Christians have ruffles and frills, buckles, little ties, and rows of buttons on our clothes and a pin here or there, (it may be gold, silver

or may be just a sparkling pin). And make our dress so near like the world wears we cannot tell the difference and then say we are dressing with unnecessary appendages. And when the church tells our sisters to wear a plain bonnet and hood does that mean if we don't feel like wearing the bonnet we can run bareheaded, or just go in the order when we go to church then throw it off when we go to town and other places. I wonder if Jesus would come when we do these things if He would call us a hypocrite and tell us depart from Me, I never knew you. Oh, that we sisters could get our eyes open and if a thing is a sin for an older sister, why isn't it a sin for a younger sister? I see no place in the scripture where a younger Christian has any more right to live nearer the world than an older one. Oh, that our eyes could be opened and if each would resolve in their heart to live just as close as we can what a change it would make. In Isa. 3:15-26, we are told of some things God's people of old did and how much they thought of their adornment and what will become of such. Those things will all be brought to our mind sometime and to our sorrow if we are guilty of doing them and will not repent while we still have time and opportunity. Some may say yes, that was long ago and is over with; but my dear readers I verily believe the same thing will come to us if we ignore the teachings of the scripture and the rules of our beloved church. Now these things may be hard for some to overcome, but if we put our trust in Him from whom all our strength comes and lay the world entirely aside and not try to carry the world on our shoulder and the church at arm's length. Then let us throw the world entirely from our bodies and take the church and her cause on our shoulder, then it will be easy to overcome these trifling worldly trials. May every brother and sister pray for more strength and power from above, so we can move out and show the world we are not afraid to show them where we stand. The scripture plainly says be not conformed to this world, I believe that takes in a good

many things that some of us pay no attention to. But I believe it means just what it says, just the same as it means when it says, Thou shalt not steal, and all the other commandments. May we all pray to the end that we might all be strengthened that our church may grow.

—Waterford, Calif.

STUMBLING BLOCKS

L. A. Shumake

“And when Esau heard the words of his father, he cried with a great and exceeding cry, and said unto his father, bless me, even me also, O my father.” (Gen. 27:34.) “He found no place of repentance, though he sought it carefully with tears.” (Heb. 12:17.)

We who are farmers know that the neglect of an obnoxious weed or insect often destroys the prospect of a beautiful harvest, so as in our lives we must be alert and “looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be

defiled.” I refer especially to the doctrine of “liberty,” “the changing gospel,” “self justification,” that is being heralded around by those that serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Some using liberty as a cloak have taken the ground that the church has no right to interfere with the conduct or actions of members in any matter where they have not a “thus saith the Lord.”

This is a very dangerous and unscriptural ground, for upon it members might go into the manufacture and sale of spiritous liquors, and demand the church to let them alone, for there is no “thus saith the Lord” against it, or they might go to the ball room, the card table, and other places of wicked assemblies, then deny the right of the church to interfere with them, because there is no “thus saith the Lord” against it. We believe the doctrine that if the heart is right all will be right, but we deny the conclusion generally drawn from it, that it is not particular about the actions if

the heart is right, for we know a tree by its fruits. Paul warns them thus, "But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak, stand fast in the liberty wherewith Christ hath made ye free, and be not entangled again with the yoke of bondage." "I am the Lord, I change not," should be sufficient to remind us of the unchangeableness of God's word and His plan. "For I have given you an example that ye should do unto others as I have done unto you." It is sad indeed to think of a person to act as Esau who for one morsel of pleasure sold his birth-right for ye know that afterward, when he would have inherited the blessing he was rejected; the day of grace was over for him.

Heed the lesson, weed out the evil traits from among us that a bountiful harvest may be His. Lest we stumble, hear the word! "Woe unto the world because of offenses, for it needs be that offenses come; but woe unto that man by whom the offense cometh!" Oh, the wrecks that are made today by

those who preach a commercial religion—teaching for doctrine the commandments of men, ever sowing the evil seeds of envy, hatred and strife, disregarding the warning that they shall reap a whirlwind.

His word is complete, nothing to be added to or taken from. His grace is sufficient for us. Let us remove the stumbling blocks that are in our lives, repent, take courage, press on for "Blessed are they that do His commandments, that they may have a right to the tree of Life, and enter in through the gates to the city."

—Louisa, Va.

WATCH

Ruth Mellott

I wonder who we are watching our brethren, our sisters? Now we should watch ourselves first. Many people seem to see other people's faults, but last of all they look at their own, and many times too late. To watch is one commandment of the greatest Book.

We as church members will be watched, very closely too, so let's do our full duty

that we won't care to be watched. We must be careful the watchers don't see the wrong thing. Jesus is our example and He was watched very closely and even had questions asked Him in order to trap Him. Even after Christ was hung on the cross, they sat down and watched Him there. We ought to watch Him closer than those sinners did.

Old Satan is working harder today than he ever did before. He is trying to deceive the very elect if it were possible. Let us not be watching somebody else, for fear Satan will deceive us while we are still unaware.

What if we don't watch for the Master's return? Do you think He will want us in His heavenly kingdom when He comes to call His loved ones home? Watch and not only watch, but pray for you know not when the Master will come and call for you. If we stop watching, the Master might come and find us sleeping (not doing our duty) for he will come in an hour that we think not.

This is the time that we should watch more than

ever before. The signs and times foretold by Christ have been fulfilled and one of the last of all the gospel has been preached to all nations of the globe except one and possibly has penetrated its borders before now. It may be a few years yet or maybe only a few months and we shall see the Son of Man coming in the clouds with great power and glory to gather His elect from the uttermost parts of earth to the uttermost parts of heaven. Let's watch for Him and ever be ready for that time to come and not be sleeping that dreadful sleep that when we awake we shall cry for the rocks and mountains to fall on us and can't be hid from Him that sitteth on the great white throne. But let's do our duty that we may be with them that shall say worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength and honor, and glory, and blessings to Him that sitteth on the throne and unto the Lamb for ever and ever.

And what I say unto you, I say unto all, Watch! St. John 13:37.

—Oakland, Md., R. 1.

OBITUARY OF MRS. J. W. KEISER

Margaret Jane, daughter of Geo. and Mary Gamber, was born in Millcreek township, Williams county, Ohio, July 28, 1853 and died July 21, 1932, aged 78 years, 11 months and 23 days.

She leaves to mourn their loss a kind loving husband; two brothers and one sister, Grant Gamber and Mrs. Mary Lippy of Fayette, Ohio and Frank Gamber who resides at the home. Three brothers and two sisters have preceded her in death.

On February 8, 1880 she was united in marriage to J. W. Keiser and for 52 years they shared together the joys and sorrows of life.

In the year of 1883 she united with the Dunkard church to which faith she has remained faithful until death called her home.

She will be greatly missed in the church, the home and community. Our loss will be her eternal gain.

But the sun is sloping westward;

Troubles come and cares increase;

Looking backward on happy childhood,

Sighing for its hours of

peace.

Now the sun is sinking,
sinking,

Gone! Its tints fade in
the west;

And old age lays down its
burdens,

Dust to dust, at peace, at
rest.

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

Funeral services were conducted at the Walnut Grove church at Primrose by Bro. D. W. Hostetler of North Manchester, Ind., with burial in Floral Grove cemetery at Pioneer.

—Ruth Drake.

NOTICE

Beginning August 14th the Mechanicsburg Dunkard Brethren church expects to hold a series of meetings for two weeks, to be conducted by their Elder, Jacob A. Miller. Everybody is invited to come and enjoy the meeting with us.

—Mrs. Ruth V. Lebo.

R. 7, Carlisle, Pa.

NOTICE

The district meeting of District No. 4 will convene

at Wenatchee, Washington,
September 8, 1932.

Harry Andrews, Clerk.

CHANGE OF DATES

We, the Plevna Dunkard Brethren church, have changed our communion from our set date of the first Saturday of October to the third Saturday of September. All day meeting.

Change was made because we were unable to secure the services of Bro. A. G. Fahnestock to hold our series of meetings at any other time. Bro. Fahnestock will be with us September 3rd to September 18th inclusive.

We extend a hearty invitation to all who desire to be with us in these meetings, and especially at our communion service September 17th, commencing at 10 a. m.

Plevna, Ind., is located 4 miles north of Greentown, Ind. Those who desire further information may write the undersigned.

—J. A. Leckron, Clerk.

R. 2, Greentown, Ind.

MOUNTAIN VIEW DUNKARD CHURCH

Some time ago I sent a

short report to the Bible Monitor from our little congregation but it did not appear in the Monitor, so I will write a few lines again.

We are trying to keep up the Sunday school and preaching every Sunday, and the attendance is keeping up quite well, the Sunday school attendance was 26 last month, and most all of the children stay for church service. During these warm days it is rather tiresome for children to remain for two hours service.

We are expecting to have a series of meetings about the last of August and along in the first part of September. We ask an interest in the prayers of our dear brethren and sisters that we may have a special outpouring of God's holy spirit during our meetings.

Elder L. I. Moss is expected to do the preaching, and some other members are expected to be with us from McClave, Colo.

—D. M. Click, Sec.
Grand Junction, Colo.

FELLOWSHIP

Ida M. Helm

"Be ye not unequally

yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? II Cor. 6:14-15.

There are many different kinds of fellowship in the world. Fellowship implies mutual companionship, harmony, oneness of interest and sympathy. There is a kind of fellowship between gamblers and between prize fighters even while they match cunning and skill with each other. There is a fellowship between politicians, although it is said, "Politics make strange bed-fellows." There is fellowship between teachers, between farmers, between physicians though some excel in proficiency and efficiency. There is a fellowship between lodges, fraternities, orders and different organizations that exclude Christ's name from their ritual in deference to unitarians, Jews, etc., and not a few ministers and other professed Christians fellowship with them, thus they are unequally yoked

together with unbelievers, they do it in defiance of God's express command, "Be ye not unequally yoked together with unbelievers."

God questions of man, "Can two walk together except they be agreed?" Enoch, Elijah and Noah each walked with God because they agreed with God. Christians are called unto the fellowship of His Son, Jesus Christ, the Lord of life and glory. Can they fellowship with organizations that fellowship bootleggers, unbelievers, infidels, Catholics, Jews, those who take the name of God in vain, those who fellowship the world? Listen to God's word, "What fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? What communion hath light with darkness?" Even in the church there can be no fellowship between the spiritually minded and the worldly minded. Why is it we hear people complain of a lack of power in the church? Christ is the power house of the Christian church. If Christians fellowship with lodges or fraternities or orders that

ignore and reject Christ's name, they need not wonder why they lack power. Jesus said, "I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49.

At Pentecost Peter speaking by the holy spirit said of Jesus, "Having received of the Father the promise of the holy spirit He hath shed forth this (power). The holy spirit is the gift of the Father sent by Jesus, our Savior." Christians cannot fellowship with unbelievers and ungodly people and still have the power of the holy spirit sent by Jesus the Son of God. Can those who believe in Christ and accept him as the only begotten Son of God, be one in Christ with those who reject Christ?

We read of people of different persuasions uniting for religious service, some of them accept part of God's word and obey it and reject the other part as nonessentials. Some say, "Only believe and you will be saved." Some say part of the Bible was intended for only the people to whom the writing was directed at the

time it was written, it was not intended for us to obey it. If men begin to reject part of God's word as non-essential, how can they tell where to stop? Listen! "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." II Tim. 3:16-17. "The profitableness of scripture consists in its teaching, convincing, correcting, training. It is profitable both for faith and piety." Dummelows Commentary.

Tell me! How can those who profess to obey Christ in all things worship God acceptably with a heterogeneous bunch of just as you think and worldly people? Jesus in his great high-priestly prayer prayed thus for his followers: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." St. John 17:21. If we fellowship with bootleggers, followers of Madam Fashion, infidels and in

short, with the unbelieving world, can we bring the world to believe that Christ was sent of God? We must have more than empty husks to offer those whom we would win for Christ. Whatever fellowship there may be in these conglomerate gatherings is out of Christ, not in him. It behooves the church of Christ to raise the voice of warning as to these unchristly gatherings. Our petitions, our songs, our prayers are directed to Christ, He is the only channel through which we can reach the Father. For a professed Christian to stoop to the low, ridiculous things that are sometimes done in the name of religion is but to mock Christ. I read of a minister that introduced moving pictures into the Sunday evening service in order to get a crowd. Is not the sweet, old story of Jesus and his love sufficient for the world lost in sin?

I know of a minister that served refreshments at the prayer meeting to induce people to attend. Jesus tells us that life is more than meat and the body than raiment. Jesus said to

the 5,000 people that he fed in the wilderness and they sought him the following day, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." St. John 6:26.

If we would have the fellowship of God and His people we must obey Him in all things and keep ourselves unspotted from the world.

"Ye cannot serve two masters." Jesus.

—Ashland, Ohio, R. D.

A GREAT DANGER

L. I. Moss

There are many people who are doing a very dangerous thing, as far as the spiritual man is concerned. There are so many who were once good loyal members of the Church of The Brethren. The church has made such changes, and has become so worldly and drifted so far away from the gospel. Many of these good people cannot feel at home to worship there any more and I believe many of them are not wanted there in person, yet the church would like their money.

These good people see the church houses they have helped build and worshiped there so long, yet no longer welcomed, they have become discouraged and heartbroken and have ceased to go anywhere to worship. Yet many are just starving for the bread of life. Oh, what a danger!

Some say the Dunkard Brethren should have stayed with the other church and set it right, others say we have done the right thing, and still they sit idle. Do not claim to belong to the Church of the Brethren any more and have not come with us. Many have not communed, some for two years, some for three years and some longer. Oh, what a danger! The word says, "Except you eat my flesh and drink my blood you have no life in you."

Some folks say they will wait and see what success the Dunkard Brethren have. Well, the sooner a lot of these good people come with us the greater will be our success. Suppose the Lord comes and finds us idle. Again, many say they do not come with us because their children will not come along. Well, would you

choose to miss heaven because your children are not preparing for that glorious place? Oh, how dangerous to neglect to obey the gospel because someone else fails to do so! The gospel says, "Today is the day of salvation." Oh, how dangerous to wait until tomorrow! Tomorrow may never come. Weigh this matter in the balance of God's word. If you find we are following the gospel come and walk with us. If we have not learned who you are and where you are let us know. Don't risk your life, I mean your eternal life, too long. If you are isolated and want some help, the Mission Board of the Dunkard Brethren are ready to help.

—McClave, Colo.

THINGS TO BE THANK- FUL FOR

H. R. Dickey

Our minds are carried back to the time Joseph was sold into Egypt, and cast into prison, through falsehood. While there he interpreted dreams for Pharaoh's chief butler and baker.

All he asked was to be remembered to Pharaoh, but

they forgot him. Ceased to be thankful.

I just wonder how many of us today are just like those two. We forget to be thankful.

It has been our happy privilege for some time to sit under the sound of an aged Elder and brother, who is blind. We wonder how such things can be. One who is deprived of the natural eyesight, and yet be able to deliver such wonderful, powerful sermons.

We are made to believe it is as one of old has said, "They that sat in darkness saw a wonderful light." We believe this aged brother, though deprived of his natural eyesight, is still seeing through the eye of faith this wonderful light. Still being thankful.

If we, as individuals, would just try and enumerate the things we should be thankful for, even though we are living under adverse conditions. Let us be thankful above all that we are not like our dear brother, deprived of our natural sight, and that we can look upon nature in all her grandeur and beauty, being thankful unto the Great Creator.

The one we have reference to is our dear brother, Elder A. H. Lind. He is nearing the four score year mark, though totally blind, he has a clear conception and a remarkable memory. It is a great inspiration to any follower of the crucified Lord to look upon this dear saint, across whose brow time has plowed deep furrows and whose locks have turned to silver gray. Having born the heat of the day, trying to keep the church in an unadulterated state, bearing all manner of evil reproach and trying circumstances, yet standing unflinchingly through it all. Holding high the royal blood-stained banner of King Emanuel. For such strong pillars the church should be thankful.

May God never cease to bless our dear brother until he is transplanted into the kingdom of heaven, there to look upon the risen Lord with eyes that shall never lose their light, and those that have pointed the finger of scorn at him shall behold him afar off in Abraham's bosom and shall be made to say, truly he was one amongst the sons of God.

—Astoria, Ill.

COVERING ACCORDING TO SCRIPTURE

—
J. J. Eyer
—

While there are but few willing to consider the scripture in regard to above remark we still find it was regarded in the O. T. We find, (Gen. 24:65) where Rebekah in respect to her future husband used the veil (Katakalupto). Again we find (Ex. 34:33-35) where the priests were to respect the dead of the unrighteous by uncovering their head. Again for the wickedness of the Israelites (Isa. 3:23) they would be punished and their veil taken away as a disgrace.

Now we come to the New Testament where it is already recognized by Paul as a disgrace if a woman pray or prophesy uncovered. Now let us consider the words pray or prophesy. Now if we are going to quote scripture I see no reason for being out of order for the woman to cover her head or the man to uncover his head according to the scripture as taught in very plain language in Cor. 11:1-16.

After a great deal of

study I believe the Lord would be pleased if we as Christians were to be more particular in this matter of living up to the standard we profess in this as well as the other parts of the word of God. God is surely going to bless His people as He did the Jews, when they obeyed they prospered, when they disobeyed they were taken captives and oppressed. Surely we should profit by the example of the past when we have so much more perfect law given by Christ to the apostles who were directed to teach all things whatsoever I have commanded you(them).

—Wenatchee, Wash.

KEPT BY THE POWER OF GOD

—
B. E. Breshears
—

In I Peter 1:5 we are told that those Christians to whom Peter was writing were kept by the power of God through faith unto salvation. God's people need the help of such a power to keep them from being swept from their faith into "the error of the wicked" and "carried about by every wind of doctrine by the

sleight of men and cunning craftiness whereby they lie in wait to deceive." We are promised this power to keep us if we are in, and remain in the right relationship to God. In the margin the word guarded is given for kept. Jesus our Savior has "all power in heaven and earth and has promised to be with His people always even unto the end of the world." He will guard them from all spiritual dangers if they maintain true faith in Him.

In the world there are two great ruling powers. One or the other is governing in the hearts and lives of men and women.

The power of God is supreme over all other powers. His power is for good. His power is against all evil. No one or other power can hope to ultimately succeed in opposition to God. God will finally overcome and be victorious over all the powers of evil. True faith in God enlists His unlimited power in behalf of all believers. "This is the victory that overcometh the world even our faith." I Jno. 5:4. When we stake our all on the universal and unlimited

power of God we are sure of the victory.

But there is another power in the world existing for a time, by the permission of God. This is the power of evil headed and championed by Satan who leads all the hosts of spiritual powers against God and in opposition to all good. If God's people are not to be overcome they must look to and be kept by a power not their own. They must not underestimate the power of the enemy. "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Therefore, God's people must learn the source of their strength which is to be found in "The Mighty God, the Everlasting Father, the Prince of Peace." True faith in this power will give us the victory. By this power we will be kept by faith unto salvation.

When the children of Israel were on their journey to the land of promise fleeing from the land of bondage they were pursued by Pharaoh and his hosts.

When they came to the Red Sea and with no way of escape to the right or to the left and the enemy in hot pursuit they were quaking with fear. They were told to "stand still, and see the salvation of the Lord." When man's resources failed God's power prevailed and a way was opened. Obeying God's command they went forward through the sea on dry ground guarded from their enemies by the pillar of a cloud by day and a pillar of fire by night. After crossing they saw the enemy perish. Pharaoh and his hosts were overthrown. The horse and his rider were drowned in the depths of the sea.

This was a great lesson to God's people. They had learned the source of their strength and they sang the song of deliverance. "The Lord is my strength and song, and he is become my salvation; he is my God and I will prepare him an habitation; my father's God and I will exalt him. Thy right hand, O Lord is become glorious in power; thy right hand O Lord, hath dashed in pieces the enemy." Ex. 15:2-6. —Omak, Wash.

SUNDAY SCHOOL LESSONS

Aug. 7—	I Peter 1:1-12
Aug. 14—	I Peter 1:13-25
Aug. 21—	I Peter 2:1-10
Aug. 28—	I Peter 2:11-25
Sept. 4—	I Peter 3:1-22
Sept. 11—	I Peter 4:1-19
Sept. 18—	I Peter 5:1-14
Sept. 25—	II Peter 1:1-11
Oct. 2—	II Peter 1:12-21
Oct. 9—	II Peter 2:1-22
Oct. 16—	II Peter 3:1-18

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BIBLE MONITOR

VOL. X

SEPTEMBER 15, 1932

No 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

REFLECTIONS

With this issue the Monitor closes the tenth year of its existence. As we take a mental review of the past decade many matters of interest present themselves.

It was intended by its promoters that the Monitor should be a medium through which the worldward tendency of the church would be counteracted, existing evils exposed, corrected and if possible, removed. The policy and aim of the paper was to uphold truth and righteousness and to oppose error, wrong and evil.

The goal was to call a spiritually declining organization back to the primal beauty and pristine purity of the true church of Jesus Christ.

It was also intended that the Monitor should be a medium of fraternal communication and interchange of thought, open to all contributors who were of like convictions and in sympathy with its aims. As the years come and go these facts should be continually kept in mind and taken into consideration, lest we should deviate from the original plans and purposes. Upon these grounds our existence is justified.

The launching of the paper was the result of efforts put forth on the part of many of the loyal members who could not conscientiously fellowship existing evils or support the program of the church while the evils were tolerated and encouraged. Although the movement failed to bring about the desired reform in the then existing organization because of a leadership of modernistic views, we are glad it resulted in a separation which made it possible for us to be free from the innovations and departures from the faith which were destroying the love and spirituality of the church. Thus we are able to continue the faith as taught in the scriptures and handed down to us and are free from the danger of becoming partakers of other men's sins in those matters.

More and more as time goes on do we see the wisdom of such a procedure when conditions arise as were existing at that time.

One only needs to look about him to see the result of a failure to act in a matter of this kind. Because of the deceptions, misrepresentations, false reports and evil speaking of some of the worldly educated and hypocritical leaders who were responsible for the

apostate condition of the church, many of our relatives and friends who were of like precious faith were induced to remain with the progressive faction of the church with the promise that these matters would be adjusted in due time and everything would come around all right. One of the common arguments used by these deceivers to discourage folks acting was, "If you take the stand with the Dunkard Brethren, you will be leaving the church." An utter falsity! The Dunkard Brethren simply renewed their former baptismal covenant and their avowed purpose was and is at the present time to maintain the principles and practices which constitute the true Dunkard faith. Although this was the case, the false reports succeeded in many cases in holding folks back who were prompted at the time to stand for the right. Many of these good people are now in a state of confusion and drifting with the tide.

It is interesting to note the change that has come about in the lives and practices of many of these folks. Although conscientious and sincere in their action and not at all in sympathy with the worldward trend of the church and determined that they would remain faithful without withdrawing fellowship from the progressive element, yet to a large extent they have succumbed to the pressure resulting from fellowship and environment and are now engaging in and encouraging the very thing which they formerly condemned and held aloof from.

It only goes to show the result and danger of fellowshiping evils and failing to obey the scriptural injunction, (II Thes. 3:6) "Now we

command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which he received of us." (Eph. 5:11) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (I Cor. 5:11) "And now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat."

These changes come about gradually, little by little, drifting with the tide, indicating the method whereby the enemy of the soul gains his end. This worldward trend has in a few years resulted in changing a church body composed of meek, humble, modestly attired, spiritually minded, God fearing people into a body of proud, selfish, haughty, carnally minded, pleasure seeking, fashion followers, even outclassing many non professors in some of these matters.

Formerly the church had power and influence over worldly people. Is it any wonder this power is lost?

Through this transition period and course of events connected therewith the Monitor has stood out as a beacon light ever warning folks of the perils and grave dangers in this age and has succeeded in causing many to stop, consider and see the error of their way, resulting in a return to the church from which they had drifted, wherein they can again experience the peace of mind, freedom of conscience and joyous fellowship of a closer walk with God.

Our work as an organization never has been, possibly never will be what we would like to see. The enemy is determined to stamp out if possible, the true faith of the gospel of the Lord and Savior Jesus Christ. Because of his efforts our work has been and will be, beset on every hand with trying problems and difficult situations. These we can well afford to encounter and endure in order to maintain the true faith and hand it down to the rising generation.

The experiences which have been ours up to the present time should be helpful in our future work. We as individuals should as we grow older in years become more firmly rooted and grounded in the truth and strive to reach a greater state of perfection in faith and practice. Just so it should be with us as a church body.

Profiting by the mistakes of the past, we should strive to attain that goal set up in the gospel for God's people. (I Peter 2:9) "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

So we press on with our minds set on accomplishing greater things for Christ our Lord.

DEPRESSION CAUSES

Lewis B. Flohr

If we take a look at how the people of the land spend their money we find some significant reasons why there is now a depression, or as it used to be called, hard

times. The following figures represent 1928, a year of "prosperity."

Object of Expenditure	Millions of dollars spent
secondary, and collegiate	\$ 2,448
Public education, elementary, Building construction, including school buildings.	7,065
Passenger automobiles.....	12,500
Tobacco	2,141
Soft drinks, ice cream, candy, chewing gum	1,850
Theaters, movies, amusement	1,083
Jewelry, perfumes, cosmetics (face paint, etc.).....	828
Sporting goods, toys, etc.....	500

Total\$28,415

To get the full meaning of these figures, take the total, which is 28 billions, 415 million dollars! We, the people of the United States, spent slightly more than five dollars for automobiles for every dollar spent for education; and we spent about 88 per cent as much for tobacco as we spent for education. What part of automobile costs could be charged up to sport, pleasure, gratification, cannot be exactly estimated, but if half of it were thus charged, the bill would be entirely too large. And if gasoline, oil, service, and repairs were added, the bill mounts greatly.

If we take the five items beginning with tobacco, the expenditures amount to 6 billions, 402 million dollars, and for what? For that which satisfieth not. But Mr. Economist quickly says, "But look at the people you would throw out of employment if those industries were closed down." Here I ask the question, is any industry justifiable if it is not useful? If it does not help to improve man's condition? The human race would not have to

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struggle so hard to maintain itself if it eliminated the useless, unnecessary, harmful. If every person did something useful and there was no waste, the effort required to maintain existence would be much reduced, there would be many more happy people, individuals and the race would be better, stronger, cleaner. But as long as man serves self instead of serving God, we can expect to see the nation expend its money as it has in the past. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you," was said of good, useful, Godly things, not of the things that debase. How do we spend our money? How much of it goes into useless things? How much to the Lord and His work? Are we really anxious about the extension of His kingdom? About preaching the gospel to ever crea-

ture? By their fruits ye shall know them.

—Vienna, Virginia.

The Monitor comes to you with this issue in a different size of type. Printers regard this size of type the best for general use so we send out an issue for your consideration. Look it over and tell us what you think of it.

Editor.

FOLLOWING CHRIST

L. I. Moss

I wonder if we are all trying to follow Christ as closely as we ought? In Mark 8:31-38 we have a good lesson subject, in the 31st verse Christ began to teach his disciples "that he must suffer many things and be rejected of the elders and of the chief priests, and scribes, and be killed, and after three days rise again." Peter undertook to rebuke Christ because of this saying, Peter did not think this would be, but Christ turns and looks on the disciples rebuking Peter, saying, get thee behind me, Satan; for thou savourest not the things that be of God." This remark ought to cause us to think, do we savour the things that be of God? Do we think and meditate on the things of God enough? Are we careful enough to ponder in our hearts the teachings of Christ as we should, or are we like Christ said Peter was, savouring the things that be of men? I fear too many of us think more of the things that be of men than we do the things of God.

In the 34th verse Christ, when He had called the people and the dis-

ciples to Him said, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." Surely we want to come after Christ, and follow Him. If we do we must deny ourselves; I wonder if we have thought what it means to deny ourselves, and I again wonder what we are to deny ourselves of? I think we will be safe in going back to what Christ had just said to Peter, He told him he was savouring the things that be of men, so we ought to deny ourselves of all things that be of men. We ought to deny ourselves of all things that be worldly, because John says all these things will pass away. I again wonder if we are following Christ as close as we ought in self denial or do we try to justify ourselves because of what someone else does?

In self denial we should deny ourselves of every thing that will hinder the work of the Lord. Paul said if eating of meat would offend his brother he would eat no more meat as long as the world would stand. This is self denial for the sake of others. Are we willing to respect the feelings of others in self denial? There was nothing wrong in Paul eating meat, only that it offended others. Then Christ says in that 34th verse, "take up My cross and follow Me." We are to take up our cross, there may be many things which may be a cross to us to follow Christ, the cross will not hurt us if we take it up and follow Christ, and do not let anything hinder us in following Him. Paul says in Romans 8:35-39, "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril,

or sword?" I wonder if we have all been tested by some of these things Paul mentions in this verse? Will we still follow Christ when the tribulations come? Will we still follow Him when we are in real distress and no one comes to our help? Will we still follow Christ when we are persecuted, some times by brethren? Will we still follow Christ when famine comes? When depression is pressing us hard and we have not to pay with or help ourselves, will we still follow Christ? Or even when nakedness comes, will we still follow Christ, though others may tell us it is our own fault we are destitute. When peril or sword comes will we still follow our Savior?

Now back to Mark 8:36, "What will it profit a man if he may gain the whole world and lose his own soul?" What will it profit us if we gain all these things and fail to follow Christ which will cause us to lose our soul? Now to the 38th verse, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him shall the Son of Man be ashamed, when He cometh." Are we ashamed of the word of God? Are we ashamed of some of the simple teachings of the Gospel? Are we ashamed to wash feet? Are we ashamed to dress modest? Are we ashamed to tell the world we are opposed to the worldly amusements? If there is any teaching of the Gospel we are ashamed of we are not following Christ as we ought. Then if we are ashamed of Christ and His word He will be ashamed of us when He comes. Can we afford to do anything that will cause Christ to be ashamed of us when He comes? Let us not for-

get the last part of the 34th verse, "Follow Me."

—McClave, Colo.

JESUS OUR FRIEND

D. S. Flohr

Text, John 15:9. "As the Father hath loved Me, so have I loved you, continue ye in My love."

We are thinking this morning, my friends, of the thousands of people who no longer have the joy of attending divine worship in their churches; the aged and infirm, the sick and afflicted, the many many invalids and shut-ins, the sorrowing, the discouraged and disheartened. All these and many others who have great burdens to bear, need a friendly voice and a heartening word. They long for a message that will give them new courage, that will inspire them with new hope, and help them to bear more cheerfully and easily, the burdens of the day; a message that will still the voices of doubt and discouragement that trouble the soul. What message shall we bring to them and to you all? What can we say during these few moments that will help you most? Of ourselves, we can do little, but with Christ's help we can do all things. We therefore take you to the Master teacher, that we may sit at His feet and hear His blessed words. Come then, my friends, in the spirit, back across the years to Jerusalem, and into the upper room where we may sit with Jesus and His disciples on that night before His crucifixion. He is giving to His disciples and through them to the world His last will and testa-

ment. We hear His sweet voice saying, "Let not your heart be troubled ye believe in God, believe also in Me. In My Father's house are many mansions." "If ye love Me, keep My commandments, and I will pray the Father and He shall give you another comforter." "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you," "Let not your heart be troubled, neither let it be afraid." On and on He goes, His words falling upon the hearts of His disciples as rain upon the parched earth. John, the beloved disciple, records them in the 14, 15, 16 and 17th chapters of his gospel. Read these chapters, my friends, they will take you into the heart of the Master and into the very presence of God.

But this morning we can study only a few verses very briefly. If you have your Bible near please turn with me to John 15:9, "As the Father hath loved Me, so have I loved you, continue ye in My love."

Who can measure the love of God? His love is as boundless as the universe and as deep as eternity. It is far beyond our finite minds to comprehend. All about us, here in this beautiful country, we behold the expression of God's great love. Surrounded as we are, by the rich products of garden, field and orchard, growing in abundance, we can see just beyond our windows the expressions of our Father's love. In our hearts, there surges up that faith and hope, which make it possible for us to reach out and lay hold of the infinite, the everlasting. We know that the love of Christ will follow us through every trial; that He will never forsake us, and that, if we

are faithful, He will not permit sin to have dominion over us. We sing of God's eternal love:

"O love that will not let me go
I rest my weary soul on Thee;
I give Thee back the life I owe
That in Thine ocean depths, its flow
May richer, fuller be."

The challenge of our text is, that we may love Christ as He loves us. His love for us is as great as God's love for Him. "As the Father hath loved me, so have I loved you," says Jesus. How far short we all come in our love for Christ. He gave His life for us, and in verse 13, He tells us that, "Greater love hath no man than this, that a man lay down his life for his friend." Then falls from the Master's lips one of the sweetest sayings in the Bible: "Ye are My friends." What a wonderful friend Jesus is to us, and how little oft times do we appreciate His friendship.

The world often leaves Jesus standing just outside its door, its dearest friend, neglected and forgotten, as we often sing: "Behold a stranger's at the door. He gently knocks, has knocked before, has waited long, is waiting still, you treat no other friend so ill." But millions have opened their hearts to Jesus and He has entered their lives. He has become their friend and their Savior. It is not strange that so many millions have loved Jesus. We love him because He first loved us. We believe in Him because His words have power and conviction in them. They come from the very heart and council of God. They are as hot brands forged in the flaming furnace of an infinite love. No wonder men said of Him, "Never man spake like this," The mystery of Jesus must

be traced to the council of God where He said, "I and the Father are one, he that hath seen Me hath seen the Father." Out of this great Father heart of love, then comes forth all that Jesus said and did. It was God's love; His great, eternal friendship, that brought forth the eternal sacrifice for our sins.

But will He prove a friend indeed? He will, the very friend you need. "A friend of sinners—yes, 'tis He. With garments dyed on calvary." When Christ comes into the human heart, we learn to know God, not as the great "I am," but as a loving, tender, compassionate Father. This loving God, who will not "break the bruised reed" nor "quench the smoking flax," calls from the human soul all that is pure and noble. He lifts us out of our dead selves to higher things. He stands by our bedsides during sickness and at the hour of death and fashions upon our lips a smile. His love brings hope to the hopeless, strength to the weak, and increases the faith of those who are discouraged. We know Him as a friend, our dearest and best friend, and there is nothing we would not do for such a friend. We would give Him our best, our all. The response of Christ's love in the human heart is beautifully set forth in an incident related by one of our early missionaries to the American Indians. The missionary was telling of the great love of Christ. He said, "Christ left His home in heaven and came to earth as a little child. Born in poverty and in a stable manger, to save you and me." At this point an Indian chief standing in the rear came forward and laid his toma-

hawk on the table saying, "Indian chief gives Christian missionary tomahawk for Christ." Then the missionary told how Christ had gone about doing good, helping the poor, the outcast, the blind, and the lepers, how he labored into the night and then went up into the mountain to pray. The Indian chief came forward again and laid his blanket upon the table saying, "Indian chief give Christian missionary blanket for Christ." The missionary told how Jesus had bowed in prayer and in sorrow in the garden of Gethsemane, and prayed for us all. The Indian chief came forward a third time leading his pony and said, "Indian chief gives Christian missionary pony for Christ." Finally the missionary told of Christ's trials and scourging, the mockery and last the crucifixion. How He had prayed "Father forgive them" and died for us all. Then the Indian chief came again to the front and casting himself on the ground said, "Indian chief gives self to Christ." You see my friends, it was not argument that brought the Indian chief to Jesus, but the great love of Jesus, that love of which we sing, "The love of Jesus, what it is none but His loved ones know."

When Christ's love enters the human soul, it changes the whole life. The life then becomes a Christ-filled and Christ-centered life, dominated by those elements which are Christ-like. Old habits of sin are cast away. New habits of goodness and righteousness are found. The life becomes new and full and fruitful. The Christ-filled life obeys the commandments, not by compulsion but by desire, it is a joy to obey Christ when we are

His. He takes up our burdens and helps us to carry them. Has He not said, "Cast your burdens upon the Lord for He careth for you." Nothing can harm us when we are His. No power can lead us away if we love Him. Henry Drummond tells of an experience with a young girl who developed into a beautiful character in the midst of the slums of New York. No one could find the secret of her life development. Once she grew ill and Dr. Drummond called upon her. About her neck she wore a locket into which no one had ever been permitted to look. She told Dr. Drummond that in this locket he would find the secret of her life. He looked and saw in the locket a picture of Christ with these words: "Whom not having seen I love." Here was the secret of her beautiful life. Here is the secret of every beautiful life, every happy life, every worth-while life, every life that is blessed. We may all, my friends, make Christ the secret of our lives. We may continue in His love and friendship forever. We may always remain with Him in the "upper-room;" in the upper room of our hearts and of our homes. We may walk with Him along life's troubled ways; we may live with Him and we may have Him with us when we are called to pass through the shadow into the life beyond. His love is an everlasting love and abideth forever. May we all continue to abide in His love. Amen.

—Shady Grove, Pa.

THE LORD'S SABBATH

E. W. Pratt

In the creation God rested on

the seventh day, (Gen. 2-2.) God blessed it and hallowed it, (Gen. 2-3.) But in the garden of Eden only one law was given and the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:15-17.)

Then we have the history of four dispensations with no mention of God's sabbath.

The first the Edenic the age of innocency ended in sin and the expulsion from Eden with a bloody sacrifice the only observance. (Gen. 3:21.)

The second, the anti-diluvian, the age of conscience ended in sin and the flood only one religious observance the bloody sacrifice of Abel. (Gen. 4:4.)

The third, the post-diluvian begins with a bloody sacrifice (Gen. 8:20) and the rainbow covenant ended in sin and the confusion of tongues. (Gen. 11:8-9.)

The fourth begins with the call of Abram (Gen. 12:1-3), the patriarchal age God dealing with one man, the beginning of Israel as God's chosen people ends with Israel in bondage in Egypt approximately 2500 years from the creation with no mention of the sabbath and the only religious observance the bloody sacrifice for sin, the type of Christ.

The fifth, the dispensation of law begins with the exodus from Egypt and in Ex. 16:11-31 God, when giving manna, told Israel to gather manna on the sixth day for two days and to rest on the seventh day. Some disobeyed and found no manna and were rebuked for dis-

obedience. Then in (Ex. 20:8-11) God gave the law of the sabbath to Israel it is evidently a new ordinance for when in (Num. 15:32-33) a man disobeyed Moses did not know what to do till he inquired of the Lord.

It is a precept that an ordinance to be effective must have a penalty attached for disobedience and the first time the penalty of death is mentioned is in (Ex. 31:14) and the first to suffer the penalty was the man in (Num. 15:32-33), and was only to be applied to Israel and the stranger abiding within their gates (Ex. 20:10).

The dispensation of law ended with the captivity of Israel in Babylon 70 years and 500 years of foreign dominion and the dispersal of the Jews among all nations in A. D. 70. But God calls the Sabbath Israel's sabbath in (Lev. 26:35; Lam. 1:7; and 2:6) then in (Hos. 2:1') God in His denunciation of Israel's sin says, "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Then in (Ex. 16:29 and in 9:14; Is. 56:4 and Eze. 20:12) God says He gave Israel His Sabbath. When did Israel's Sabbath cease? At the time when the penalty could no longer be exacted (Dan. 9:24-27) gives a little light, as at the end of 69 weeks the Messiah was to come and usher in the dispensation of grace.

Now the first mention we find of the Lord's day is in (Psa. 118:24). "This is the day the Lord has made, we will rejoice and be glad in it."

In the New Testament we find Jesus went into the synagogue on the Sabbath day as His custom was (Mk. 1:21; Lk. 4:15-32; 13:10).

The apostles in their work with the Jews also went to the synagogue on the sabbath day, (Acts 13:14; 17:2; 13:42-44; 18:4). But Jesus was criticised for breaking the Sabbath (Matt. 12:1-8; Lk. 13:14-16; 14:1-5) and Jesus declared He was the Lord of the Sabbath (Matt. 12:8; Mk. 2:28; Lk. 6:5), and as God had said the Jews Sabbath was to cease we must find another day, and as Jesus arose on the first day of the week and met with his disciples on that day we have that day as a day of service (Matt. 28:1; Mk. 16:1-2; Lk. 24:1; Jno. 20:1; Mk. 16:11-12; Lk. 24:13-17; Jno. 20:17-29). Then Pentecost is the first day of the week (Ex. 34:22; Lev. 23:15-21; Num. 28:26; Deut. 16:9-10; Acts 2:1).

The apostles met on the first day of the week for service (Acts 20:7) and were told to lay by them in store as the Lord had prospered them on the first day of the week (I Cor. 16:2) and John had his vision on Patmos on the Lord's day. We see the Apostles observed the resurrection day as a day of service not as a rest day and history tells us the apostles observed the Lord's day during the years of persecution under the Roman Emperors Nero, Tiberius and Diocletian when they had to worship in caves and mountains with death as a penalty, if caught, up to A. D. 306 when Constantine succeeded to the throne he issued an edict of toleration to Christians in 311 A. D. or 325 he legalized the Lord's day under the title of the venerable day of the sun but Constantine was not baptised till A. D. 337 just before his death. And the separation of eastern and western churches occurred in the 6th century A. D.

thus forming the Roman Catholic on the supposed Apostolic succession of the Roman Bishop, but we have found the church observing the resurrection day as a sacred day of service nearly 300 years before this and recognized by the Roman Emperor as a holy day. So the apostles made the change at the resurrection of our Savior.

In the Bible we find the sacred seven very strongly emphasized, first we find the creation Sabbath (Gen. 2:2-3), this was given to Israel with the law at Sinai and was to cease as part of their punishment for disobedience.

Next we find a Sabbath of weeks to pentecost and the 50th day a solemn convocation. This makes provision for the Lord's day.

Next we find a week of months (Lev. 23:27-28) the day of atonement (Ex. 30:10; Lev. 16:29-34), seventh month of the sacred year (Num. 29:7-10). Christ the anti type (Heb. 9:7-15). Next a Sabbath of years, a sabbathical year, a year of rest for the land and people (Ex. 23:11). For Israel and the stranger within their gates, (Lev. 25:1-7); a year of release (Deut. 15:1-31:10); Israel denounced for disobedience (Lev. 26:34-35, Jer. 34:13-16). Next is a sabbath of sabbaths of years (Lev. 25:8-10); the year of jubilee redemption of possessions (Lev. 25:13; 28:34; 27:4-25; Num. 36:4; Eze. 46:16-18). All these God gave to Israel. But founded on this sacred seven we find God has decreed a great day of rest for the people of God (Heb. 4) tells us that those for whom God has prepared a rest entered not in because of unbelief but the 9th verse says there remains therefore a rest for the people of God the

blessed seventh dispensation when Satan will be bound for a thousand years and the whole world will have rest with our Blessed Christ on the throne to reign in righteousness; but it is only those who have part in the first and best resurrection who will enter into that rest for the unbelieving are not admitted (Rev. 21:8).

—Wenatchee, Wash.
Orchard Ave., R. 4.

TRUE GREATNESS

Chester D. Hiatt

Many people are striving to be great in this world today. We have many wonderful discoveries and new inventions on every hand. Some are striving to be great in politics, others seem to think their clothes make them great. The majority of people seem to think if they can out do the other fellow in any event they are greater than their opponent.

American people are going crazy trying to see who can dance the longest, fly the longest, sit on top of poles the longest, and many other foolish things just to be ahead of the other fellow.

But the sad part is we do not need to look at the world altogether, just take a look at the professed church of today. We have the same thing in the professed church as we have in the world.

Many titles and handles attached to names such as Dr. and Rev., and I fail to find any where between the lids of the Bible where any preacher was called Reverend or Doctor, therefore it isn't any wonder that many congregations

follow their pastor or leader in trying to excel some other congregation in a contest for members, banquets, socials, ball games, etc.

There is only one true standard of greatness, the one which Jesus gives (Matt. 18:4). Now then we want to leave the world and the professed church, and take a look into our own beloved church. I am afraid my dear brothers and sisters that some of us fall short of the example given us here in the 4th verse. Jesus says very plainly, "Whosoever therefore shall humble himself as this little child the same is the greatest in the kingdom of heaven." Now let us think of the average child for a moment, first it is willing to play with all other little children, and is not particular as some of us seem to be. It is loving and kind and will do many acts of humble service for its playmates, yet sometimes they have their difficulties and differences arise between them, but it is soon forgotten and they go on playing as though nothing ever happened. I remember well when I was small, in our home oftentimes I would mistreat my brother and he would do likewise by me, but it was soon forgotten and only made us love one another more.

Now dear reader you may have had some differences with your brother or sister, can you honestly say it has all been forgotten, or is it possible that it still keeps you from loving one another as you should? Too many of us are like the old saying, we can forgive but we can't forget. Let us notice not only is this a test of true greatness, but unless we become as little children we shall not enter the kingdom of heaven.

Now let us turn to Matt. 20:20-21. We notice the mother of Jebedee's children came desiring that her two sons may set the one on the right and the other on the left in the kingdom. Could it be possible that there are those in our beloved church who are striving for a higher position of authority with a desire of becoming great? If so, it is not pleasing to God for the Apostle Paul tells us in (Rom. 12:10) that we should in brotherly love prefer one another. Jesus says in (Matt. 20:26-27) "Whosoever will be great among you let him be your minister, and whosoever shall be chief among you let him be your servant."

Dear reader, if the Lord has called you to the deacon's office don't feel that you have a greater position of authority, but rather feel that you are called to a greater service of humility and sacrifice. I like to think of the ministry being called just a step farther, and then in the eldership we are placed in a position of still greater service of humility and sacrifice in ministering to our fellowmen.

In conclusion I would like to say that if each of us could adhere more closely to the true standard of greatness we could accomplish more for the One who gave His life for us, Jesus Christ, our Lord and Savior. May we ever strive to that end is my prayer.

—Peru, Ind.

A STOCKHOLDER OR DAY LABORER?

Mary E. Davis

Have you ever looked to the in-

vestment which God hath placed within you—that of life, here and hereafter? Are you using it? Are you receiving the best possible returns from it for your company that it can return for you? Will you be able to tell "The Boss" when he calls for your "time," "I have fought a good fight, I have finished my course, I have kept the faith?"

What company? The Company Kingdom of God, Eternity.

Founder: the heavenly Father, God the creator of the heavens and the earth and all things therein.

Invested capital, your sureties; the power of God, the Holy Ghost, salvation; minor capital: man, earth and all things therein.

First investors: God, the Father, and His Son, the Redeemer, Christ Jesus.

Company's stock still on the market: salvation, life over death. Employees urged to take stock in company.

Dividends: guidance of the Holy Ghost, and life teternal.

Employees wanted—"Whosoever will may come."

Employees recommendations: full repentance and baptism, "repent and be baptized."

Employees health certificate: Blood of the Lamb.

Rules of company governing employees: "Faith, hope, charity, these three, and the greatest of these is charity." All laborers who remain in company employ for life become ex-office stockholders in company.

Wages: "Love, joy, peace, long suffering, gentleness, goodness, faith, temperance."

Company's insignia: Righteousness and holiness.

Retirement fund: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."

—R. R. 2, Beaverton, Mich.

THE TOBACCO EVIL

B. F. A. Myers

It seems the time is here and past, for some appeals against the use of tobacco, and especially the cigarettes which will be the downfall of our human race, when nearly all of our young boys and quite a few of our girls, who are expected to be the future mothers of our country. Can we assign any cause for the many evils our youngsters are doing these days? It is appalling! How long can we expect this great country of ours, that God has blessed these many years with health and wealth, with very few epidemics that many other countries have to contend with. Can we expect these blessings to continue when we are so rebellious and do not respect His word.

What appeals to our young of today is to have a good time, in their judgment. Can we expect these blessings to continue if we do not respect the giver of all we have. It behooves us to wake up. Where are they spending their time and what will be the fruits thereof? Are we not reaping it now, when we consider the deaths of last year of over 32,000, to say nothing of the maimed and crippled for life? How long can we continue at this rate? What is the cause? Would it not be wise to consider

well and make amends before it is too late?

Brethren and sisters if there was ever a time that we should get down on our knees and ask His guidance it is now. Note that challenging declaration of Paul, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple you are, let no man deceive himself." (I Cor. 3:16-18.)

It is beyond dispute that tobacco is a defiler of the human body and that man who has given himself to God cannot deliberately and knowingly defile his body temple without sinning against his God. "To him that knoweth to do good, and doeth it not, to him it is sin." Life after all is not a possession, it is a grant. We are but the caretakers. It is a serious matter wilfully and knowingly to destroy the body God has given us.

—Clifton Station, Va.

REVELATIONS

17th Chapter

J. H. Beer

So she carried me away in the spirit into the wilderness and I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns.

The church of Christ, and the harlot church, are represented in the book of Revelations, by the figure of a woman, in contrast with each other. One of the seven angels calleth to St. John, V. 1, saying come hither; I will shew

unto thee the judgment of the great whore that sitteth upon many waters. St. John is called upon to see her condemnation and execution, she was the great whore V. 2, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Fornication in the usual style of scripture is idolatry; but if it be taken even literally, it is true that modern Rome openly allows the one as well as practices the other. V. 3, St. John is carried away in the spirit into the wilderness, for there the scene is laid, being a scene of desolation. When the woman, the true church, was persecuted and afflicted, she was said (Rev. 12, 14, 17) to fly into the wilderness. And in like manner the woman, the false church, is to be destroyed, the vision is presented in the wilderness, for they are by no means, as some have imagined, the same woman under various representations. They are totally distinct and different characters, and drawn in contrast to each other as appears from their whole attire and behaviour, and particularly from these two circumstances; that during the 1260 years while the woman is fed in the wilderness, the beast and the scarlet whore are reigning and triumphant, and at the latter end, the whore is burnt with fire, when the woman as His wife, (19-7) hath made her self ready for the marriage of the Lamb. I have noticed several applications in different articles, of the woman in Rev. 12:14, since my articles appeared in the Monitor, as I understand this scripture, is not in harmony with the context that

follows: first, that this woman was the mother of Jesus, this is a statement assumed, and then offered as a proof the same person is referred to in V. 1 and 17, and has reference to those who keep the commandments of God, and have the testimony of Jesus Christ. This woman was to remain in the wilderness for a period of time and time and a half, or prophetically 42 months or a period of 1260 years. I have no knowledge from history or from the word of God where Mary, the mother of Jesus was in the wilderness for this length of time, but history does give an account of the persecution of the church for that period of time. The book of Revelations was written A. D. 96, after the birth of Christ, his mother may not have been living at that time, as man's allotted time was three score and ten, Psal. 90:10.

Another application of this woman was that she represented the Israelites. Remember the book of Revelations was written to the seven churches of Asia, the Israelites have never accepted Christ as the Son of God, therefore it cannot apply to them. Paul represented the church by the figure of a woman, Eph 5:31-32.

Another interpretation was that the two horned beasts represented the entire Gentile nation. If that were true it would prove too much and consequently prove nothing.

The first beast received from the dragon has power and great authority, chapter 13:2. In V. 11-12 the two horned beast before him, who received his power from the dragon, or devil, and if true would be controlled by Satan, (i. e.) that is the entire Gentile nation. Rev. 13:18 says the number of this beast

is 666, for it is the number of a man and not the emblem of an entire nation. And the woman (this idolatrous church), was arrayed in purple, and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hands full of abominations of filthiness of her fornication, the 17th chapter gives an account of the judgment of the great whore and upon her forehead was a name written, "Mystery, Babylon the great, the mother of Harlots and the Abominations of the Earth." And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. The woman is arrayed in purple and scarlet colors, this being the color of popes, and Cardinals, as well as of the Emperors and senators of Rome, even the mules and horses which carry the Popes and Cardinals are covered with scarlet cloth. The judgment of God against this idolatrous church is a sad picture to think of, yet God has pronounced it and it must stand. God will not accept an idolatrous form of worship of either Rome or protestantism.

This idolatrous church is said to be the mother of harlots, it may be that she was the first church professing Christianity that went into idolatry. Where are her children? Fornication as I have said in the usual style of scripture is idolatry (I Cor. 10:7-8, II Pet. 2:1-2, I Pet. 4:1-4). Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath ceased from sin, that He no longer should live the rest of His time in the flesh to the lusts of men, but to the will of God.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquets, and abominable idolatries; wherein they think it strange that ye run not with them to excess of riot, speaking evil of you. God calls to His children to come out of idolatry: Come out of her My people that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4. ,

All churches are composed of individual members, which collectively is the church. Are the modern churches any less guilty when her members are decked with gold, and precious stones and pearls, and arrayed in scarlet colors, and contrary to scripture conformed to all the styles and fashions of the world? Paul, beseeching the Roman brethren by the mercy of God, to not conform to the world but to prove what is the acceptable will of God. Rom. 12:1-2. If you desire that pure and undefiled religion, before God, you are under obligations to Him to keep yourself unspotted from the world. Amen. ,

—Denton, Md.

NEWS ITEMS

FAIRVIEW CHURCH

We were pleased to have with us on Sunday, July 10th, Elder Koonen and family of Gravel Hill church. After Sunday School Bro. Koonen

gave us a splendid message which we appreciated very much.

On Sunday, July 31st, we had with us in our services Bro. and Sister Sponsellor and Brother and Sister Ray Rensberger of Bryan, Ohio. After the Sunday School Bro. Sponsellor favored us with a splendid sermon.

On Sunday, August 7th, we had with us Bro. and Sister Hostetler of North Manchester in an all day harvest meeting. Bro. Hostetler gave us a harvest sermon in the forenoon after Sunday School. Dinner was served at the noon hour at the church. In the afternoon Bro. Hostetler gave a splendid missionary sermon, after which we lifted an offering of \$3.61.

The date of our communion is the first Saturday in October—October 14th, at 7 p. m.

We extend a hearty invitation to all who desire to be with us.

—M. S. Morris.

R. 3, North Liberty, Ind.

DECATUR, ILLINOIS

Decatur church met for council August 6th at the home of our Elder Henry Lilligh, 1530 N. Monroe street.

We had but little business to dispose of. We decided to hold our love feast Saturday, October 1st, beginning at 2 p. m. We invite as many as can, to be with us, as we are few in number and we need your help. Pray for us that we might be able to accomplish a greater work for the Lord.

I want to ask all the brethren and sisters to pray for my daughter, who is to enter the tuberculosis sanatorium for treatment, that she

might have a speedy recovery.

The prayer of the righteous availeth much.

—S. L. Fouts.

Cerro Gordo, Ills.

NOTICE

The district meeting of district No. 3 will be held at Dallas Center, Ia., October 8th, 9th and 10th.

Dallas Center is along public highway No. 7, northwest of Des Moines.

Saturday afternoon, October 8th, Elders' meeting is to convene. May God's blessing be upon the coming meeting.

—Orville Royer.

Dallas Center, Ia.

WATERFORD, CALIF.

Since our last report one young man has been received into the church by baptism. The time has not been set for our love feast. Our D. M. meeting is to convene at Wenatchee, Wash., September 9th.

We are still striving against the wiles of the Devil, for the saving of souls. Knowing that the time of testing is at hand, and believing the days of the coming of the Son of God draweth near, and who will abide His coming.

May the blessing of God attend every work of righteousness to His glory.

—A. B. Van Dyke.

WAYNESBORO NEWS

We, the Waynesboro congregation of Dunkard Brethren, feel very much encouraged having so many of the good brethren of the district

fellowship and worship with us during the district meeting season that has just passed.

The Elders met on Wednesday morning at 10 o'clock, August 10th, in the upstairs room of the church to transact business for the meeting.

By noon a goodly number had gathered and it was decided at the dinner hour to have a sermon in the afternoon at 2 o'clock, which was conducted by Bro. Haney of Berean, Va. Around 5 o'clock again we served lunch in the basement to all those being present.

At 7:30 o'clock we had another good sermon conducted by Bro. Thomas Ecker of Taneytown, Md. His subject being "Loyal to Christ and the Church, Loyal to the Home and Fellowman." That will long be a lasting impression on all his hearers. There were 15 Elders and 6 ministers of our district present.

During these meetings a number of calls have come for our Elder to go out on some mission work to the northwest part of Maryland and the southern part of Virginia.

He has had a number of former calls that he could not fulfill on account of being away from the position he held, but as his work has ceased he now feels it his Christian duty to go where there is need of preaching the word.

We of this congregation ask an interest in your prayers in his behalf and his companion also.

As Bro. Flohr will be gone around six weeks we would appreciate very much the coming of a visiting minister in our midst.

We were very glad to have Bro. Ray Shank come and preach us our harvest sermon July 30th.

The dates of our fall love feast

October 29th and 30th.

We have Sunday School each Lord's day morning at 9:30 o'clock with preaching following. Also one Sunday evening appointment each month. All are invited to these services.

—A. Mae Tharp.

You will notice, following the name and address on your Monitor: July 32, Oct. 32, Jan. 32, etc., which means that your subscription expires on the first day of the month given. This is just a gentle hint that you might find your subscription needs renewing. We like to keep our records correct and up to date and if you help us we will. A little thought and action on your part may save your editor some time and effort.

It has been suggested to us that we call attention to the recommendation of our late conference that each congregation lift an offering in June and December of each year for the Publication Board. Some have not learned of this and as a result have not responded. Your cooperation in this will be appreciated.

In changing office of publication there may have been some mistakes in setting up the mailing list. If you know of any one that does not get their paper just let us know.

With this issue a number of subscriptions expire. We would appreciate it very much if our agents and subscribers would be prompt in renewing. We correct our mailing list quarterly so if

your renewal does not arrive on time, date on your paper will not be corrected till next quarter.

We are sending out a number of sample copies and donated subscriptions. After a perusal of these pages if you find that you are of like convictions and in sympathy with our aims we would be glad to enroll you as a member of the Monitor family and a regular subscriber.

Lest we forget, we wish to acknowledge the many messages of love and well wishes that have come to us since the change of office of publication. If we do not reply personally to these it is not because we do not appreciate them. Then too, we are very glad for the way the Monitor has been received under the supervision of the present Board of Publication. If you have any suggestions, advice or constructive criticism, send it along.

—Editor.

PRAYER

D. S. Flohr

As we sit down and read the good old word of God and see the effect of prayer offered by those whom God's holy spirit led and what great work was done through it, we are made to wonder why the same effect cannot be felt now. We are made to think of Paul and Silas when in prison as they prayed and the doors were loosened and then the souls that were made to see the way to God and then as we think of Paul as he writes to the Colossian brethren in the first chapter, what he says to the saints

and faithful brethren in Christ which are at Colosse.

"Grace be unto you and peace from God, our Father and the Lord Jesus Christ. We give thanks to God and the Father always for you." As we read these words, we are made to wonder of the followers of Christ of today and how much we thank God for one another, and then we wonder at the fruit that follows them, is it the same as followed Paul and Silas? Well, it is if we are led by God's holy spirit and by his word. Now listen what Paul says in the 9th verse: "For his cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Verse 10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in knowledge of God." This does not mean to please all in the flesh but in the spirit of Christ and just now we are made to think of Peter when he was in prison and how the church being assembled in one place and in one accord, praying for his release, and God answered their prayers for they were offered to the right One and for the right purpose and Peter was released from bondage.

Now my dear brethren and sisters, just now as we think of those who are bound by that great monster "sin" shall we just sit and leave them there or shall we join hand in hand and heart to heart and pray earnestly for their release.

The writer has refused to go out in quite a few meetings on account of our vocation. We could not get away, but since we are now unem-

ployed indefinitely we have consented to go out in mission work for the next six weeks in some of the weaker points of the first district and because of the success which came to those of old as referred to above and seeing our need of the help of God that comes alone through prayer we are asking that the brotherhood join with us in prayer that the Lord might use us mightily in His work that souls might be saved for His kingdom and He shall have all the praise.

May we have your earnest prayer, brother and sister.

—Shady Grove, Pa.

IF!

We wish to notice a few of the "ifs" out of 386 counts.

"If" is a very short word, but it has a very great meaning. As I count from Matthew first to Revelations last, it is used 386 times with important connections, pertaining to our salvation, of which I will notice a few from the different books and authors as it distinguishes the Christian from a mere professor as Christ will distinguish the wise virgins from the foolish ones, when He comes to make up His bride to reign with Him in the Millennium kingdom.

Christ and the apostles tell us just what to do, and what not to do, and because Christ knew that there would be more that would not do, than would want to do, He puts great stress on these two short words, if and do. So it behooves all of us that want part in the first resurrection to lay aside every weight and hinderance, and make the run in faith that will win the

crown and the reign with Christ.

Why will people go on heedlessly and miss all future heavenly bliss with Christ just for a few single pleasures here on earth? Well if ye are converted ye will not chance it. For faith means taking God at His word, and Jesus says, "And why call ye Me, Lord, Lord' and do not the things which I say?" (Luke 6:46.)

So we will pass to notice a few "Ifs." "If ye love Me, keep My commandments" (John 14:15), "If a man love Me he will keep My words" (John 14:23-24); "If ye keep My commandments ye shall abide in my love, even as I have kept My Father's commandments and abide in His love" (John 15:10); "If ye abide in Me and My word abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7), what a wonderful promise.

Let us now consider the negative. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:6.) What a contrast.

Are we Jesus' friend? Here is a test: "Ye are My friends if ye do whatsoever I command you." (John 15:14.) If the world hate you, ye know it hated Me before it hated you." (John 16:18.) "If ye were of the world the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you." (John 15:19.)

Brother, sister, son and daughter, pause and reflect, no one can love the world and the Father.

Christ plainly says, "No man can serve two masters; for either he will hate the one and love the other,

or else he will hold to he one, and despise the other, ye cannot serve God and Mammon." (Matt. 6:24.) Also (I John 2:15) says, "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him." Is not this emphatic language? Would Christ and John tell us so if it were not so?

Then, old faithful, God loving Paul offers proof to this in Romans 12:2, when he says, "Be not conformed to this world, but be transformed." By getting a new mind. By being regenerated, born again. Get the love of God in the heart dear ones, when you get this important change of heart (which you must get if you are ever saved), these old worldly desires will disappear from the heart and vanish from the body, so even the world can say what a change, what has happened? Can one take fire in his bosom and not get burned? Can one dress their body nudely like the world and call it the temple of God? (I John 1:6) says, "If we say we have fellowship with him, and walk in darkness, we lie, and do not speak the truth, but if we walk in the light, as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin," (I John 1:7.) "If we say that we have not sinned we make Him a liar, and His word is not to us," (John 1:10.) The worldly professor is a curse to the world today.

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." (I John 2:29.)

"If there come any unto you, and bring not this doctrine, receive him

not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds," (II John 10:11). Look out, the false teachers are here making people believe that they can be worldly Christians. Oh, how foolish! Does God say so? Are they not trying to make the word of God of none effect? Read what penalty is promised to such in (Rev. 22:18-19) concerning taking from or adding to the word of God. (I Pet. 5:17-18) says, "For the time is come that judgment must begin at the house of God; (meaning Christ's church) and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

"If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Note there are three characters named here, the righteous, the ungodly and the sinner. I understand the righteous to be those who judge themselves daily. Read Luke 9:23 and do his will. The ungodly are those who profess Godliness but do not obey His will and the third is the outright sinner, he does not profess any Godliness, he does not make any mock of religion and is willing to take his chance with the ungodly professor as he calls them; and it appears that from a scriptural standpoint that they may run about an even race.

Oh, how loving God has been to us, to record His will, and let us judge ourselves by it, to obtain a heavenly home with Him. Yes, it cost His life's blood to seal that will. Then how precious it is to us, and how careful we should be to obey it, for if we fail to judge ourselves now we must face it at

the judgment when it will be too late.

Well if I were to record the balance of the 386 "ifs" that I have counted it might send you to wonderland so I close with prayer to God that all may see and obey before it is too late.

Yours for Christ and His church.

—T. A. Robinson.

Brookville, Ohio.

HOPE

Sylvia Mellott

When we read in the scriptures of the hope the Christian has in this life, and that beyond the grave, we may consider it in three different classes.

First—Hope in God.

David says, (Psa. 31:24) "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord." (Psa. 33:18-19) "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine."

What wonderful encouragement this means to the children of God. To put our trust and confidence in Him.

Second—Spiritual hope. Which is the saving element in life. (Rom. 8:23-25), "For we are saved by hope, but hope that is seen is not hope for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The word of God is the source of spiritual hope. (Rom. 11:4) "For whatsoever things were written aforetime were written for our

learning, that we through patience and comfort of the scriptures might have hope." And it abides forever, (I Cor. 13:13) "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Paul teaches us in (Col. 1:23) that we should continue in the faith, firmly grounded and settled in the truth, that we may not be moved away from the hope of the gospel. Spiritual hope also inspires us to clean living. (I Jno. 3:3) "And every man that hath this hope in him purifieth himself, even as he is pure."

Third—Eternal hope. Which is an anchor to the soul. (Heb. 6:18-19) "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."

Eternal hope also anticipates Christ's coming, (Tit. 2:13) "Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." It is also a heavenly treasure, (Col. 1:1) "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Eternal hope also cheers the dying hour of the saints, (Pro. 4:32) "The wicked is driven away in his wickedness, but the righteous has hope in his death."

May we as brethren and sisters, be patient, establish our hearts for the coming of the Lord draweth nigh, continue in this blessed hope.

—Kokomo, R. 45

IN THE FURNACE

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isa. 48:10).

In anguish deep I cried aloud,
And yet no answer came;
But from the cross there beamed a light,

That put my heart to shame.

"Did'st thou not covenant with Me
To be forever Mine,
At any cost, at any price,
And to My will resign?

Through tribulation here and now,
I've marked a path for thee,
To test thee in the fire of love,
My changeless love for thee.

And would'st thou choose another way,

A path more free from pain;
And walk alone, by sight, not faith,
A fleshly rest to gain?

And would'st thou cast aside My yoke,

The yoke I bear with the,
And let another take thy crown,
The crown so prized by Me?

And would'st thou dash aside the cup,

The cup I've passed for thee
Nor take the bitter with the sweet
And trust the end to Me?

Can'st thou not see My guiding hand,

In friends I've raised for thee
To shorten those long hours of pain
My messengers to be?"

Forgive, Oh Lord, my heart replies,
I'll drink this cup from Thee
And bless my friends, Thy messengers

Who've shown Thy love to me.
And yet, dear Lord, more grace I plead,

To bear the stinging pain,
Lest fainting I again forget
To wholly trust Thy name.

"I'll come to thee, I'll strengthen thee,

With grace from heaven above;
For thou shalt ne'er forsaken be
By Him whose name is Love "

—Selected.

WORLD CRISIS

The world is passing through a period of depression unequalled in extent and intensity in modern history. The reason for such depression is not readily seen. The world has been called upon to pass through periods of terror and disorganization in the past, but history has always in the past furnished the cause for these sufferings. There were great wars, or widespread crop failures, producing a famine, or great sweeping epidemics. But there is now no great war; on the contrary never were there so great and general efforts to keep the peace. There is now no failure of crops; rather, on the contrary; there have been unusually abundant harvests. There is no great epidemic in the world; on the contrary there never was a time, when the world's health officers were so well able to take care of the health of the nations. There is no scarcity of the products of the mine nor of the forest. On the contrary applied science has made all such resources abundant; neither is there any lack of means of transportation, nor barrier to the free movement of trade other than artificially-erected tariff walls. What, then, is the matter with the world? We answer: There is in

progress a war of doctrine more deadly than war with the sword; a widespread campaign against God, religion and the existing social order. This is the thing that is throwing the world, and all its machinery out of gear. The confidence of the people is shaken, therefore the enterprise of the people fails.—Publisher Unknown.

MORE UNITY

Oh, that we might more united be
In our beloved brotherhood
E'er long I'm sure that we could see
We did not love each other as we
Should.

It is the Devil's job you know
To destroy our peace and unity,
I'm sure he would receive an awful
blow

If we could more united be.
Satan is very slick and deceiving
As he works on poor humanity
And soon he has some of us be-
lieving

It's the other fellow's fault we
lack in unity.

And so he keeps a little divide
Feeling that it will surely grow,
Always planning how to hide
The one that should be exposed
you know.

If we would take ourselves to task
As we the other fellow see
I'm sure we would not need to ask
The reason we lack in unity.

So each of us will have to learn
That we can not always have our
way,

As we try still harder to discern
How to fight the devil who keeps
us from having more unity.

Composed by Chester D. Hiatt.
Peru, Ind.

A CHALLENGE TO SKEPTICS

When the microscopic search of skepticism has turned its attention to human society and found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics find such a place where the gospel of Jesus Christ has not gone and cleared the way, laid the foundations, and made decency and security possible, it will be in order for the skeptical literati to go there and ventilate their views. But so long as these men are dependent upon the very religion which they discard for every privilege which they enjoy, they may well hesitate a little before they rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man his hope of eternal life, which makes life tolerable and society possible, that robs death of its terrors and the grave of its gloom.

Selected—W. T. Van Dyke.

"An angel paused in his downward
flight

With a seed of Truth and Love and
Light—

And said, 'Where must this seed be
sown,

That it bring most fruit when
fully grown?'

The Savior heard and said, as He
smiled,

'Go paint it for Me in the heart of
a child.'"

—Selected.

TEN THINGS WORTH WHILE

There are ten things for which no one has ever yet been sorry:

1. For doing good to all.
2. For speaking evil of none.
3. For hearing before judging.
4. For thinking before speaking.
5. For being kind to the distressed.
6. For asking pardon for all wrongs.
7. For being patient toward everybody.
8. For stopping the ears to a tale bearer.
9. For disbelieving most of the ill reports.
10. For holding the tongue when necessary.

—Selected.

HELPS TO SUCCESS

Be mannerly.
 Love the church.
 "Keep thyself pure."
 Shun evil companions.
 Have respect for the aged.
 Be choice in your language.
 Early give your life to Christ.
 Help others to learn to love Him.
 Have a profound regard for virtue.
 Have high ideals and seek to attain them.
 Keep your mouth from smut of any kind.
 Seek to develop mentally, morally and physically.
 Choose your company. Be sure and choose that which will elevate and not debase.

—Selected.

SUNDAY SCHOOL LESSONS

Aug. 7—I Peter 1:1-12
 Aug. 14—I Peter 1:13-25
 Aug. 21—I Peter 2:1-10
 Aug. 28—I Peter 2:11-25
 Sept. 4—I Peter 3:1-22
 Sept. 11—I Peter 4:1-19
 Sept. 25—II Peter 1:1-11
 Oct. 2—II Peter 1:12-21
 Oct. 9—II Peter 2:1-22
 Oct. 16—II Peter 3:1-18

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The Monitor should be a welcome visitor in every home.

BIBLE MONITOR

VOL. X

October 1, 1932

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CAN YOU STAND THE TEST?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's suffering; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12-13.)

The history of the Christian church from its establishment all through the ages has been one of continual struggles against numerous foes from without and within.

The early leaders of the church were able through divine revelation, to foresee conditions that would develop later on and gave considerable advice and warning to those of the faithful who would be liv-

ing in the course of years when these conditions would exist. The foregoing reference from Peter is an example of such instruction and the writer feels we would do well at the present time, knowing conditions that have developed and are existing, to pause and meditate on some of these passages of holy writ.

While a study of these will not likely remedy matters much, yet it will tend to give us more grace and forbearance to endure them without yielding or compromising. Then too, a knowledge of the why and wherefore of these things will increase our zeal in the cause of Christ and brighten our hopes of future reward. Satan has ever been striving to tear down the Christian church that he might rob God of the glory that is

due him. Many and varied have been his snares, pitfalls and avenues of approach to the human heart and so well shielded have been his thrusts that his success has been astounding.

The striking thing about it is many times he has been successful where least expected.

As long as the enemy worked from without, against the church his efforts were not so successful, but it seems as time went on and especially of later years when he succeeded in establishing in the professing church "his ministers as ministers of righteousness" it is amazing the amount of destruction he has fathered.

In order to maintain the true faith of the gospel in principle and practice, it has been necessary at times for a few faithful to withdraw from the then existing church and reorganize or set up a separate working body free from the innovations and departures which made the division necessary. This and other things has resulted in many separate church bodies all professing to be the church of Jesus

Christ, making the church situation in general a deplorable one indeed. This condition has existed long enough that now people feel it doesn't matter much what church you belong to, we will all get to heaven by and by anyhow. It has been found that those things causing the divisions were non-essential anyhow so the tendency now is association, cooperation and federation. Much effort is being put forth in this line and it appears that ere long strong pressure will be put forth to cause all denominations to come under one head. Apparently, then will be the real testing time for the faithful ones.

There are problems common to all these different bodies that necessitate some effort to keep in working order, however, the real pressure and trying circumstances are coming upon the faithful few. It appears most of these different church bodies have become broadminded and liberal in views to the extent that order and discipline are unnecessary. In view of this it looks reasonable that most of these bodies could easily unite. Another

factor indicating this too, is the readiness with which most all church bodies are accepting the modernistic views of the scripture and interpretations thereof. Amidst all this confusion and apostasy we are glad however, for a few who are still earnestly contending for the faith once for all delivered to the saints and who still believe the holy scriptures to be inspired, a direct revelation of the will of God and that the teachings contained therein are vital and essential to the salvation of the souls of men. It is becoming plainly evident that the few who are of this faith are up against a real struggle, one that calls for men of faith, conviction, courage and determination.

Where the truth is at stake is where the "spiritual hosts of wickedness" are at work.

In the reference given from Peter we are told not to think it strange because of the "fiery trial" that shall come upon us. That suggests to us the thought of severe and trying circumstances which we should naturally expect as followers of Christ, in the

day in which we live, for, "This know also, that in the last days perilous times shall come." (II Tim. 3:1.)

Evidently there is a reason for these trials for the reference states it comes upon us to "try" us, to prove us by test.

It is one thing to make a profession of being a follower of Christ and another to prove ourselves steadfast and immoveable in the heat of the battle.

We have many instances in the Old Testament where God tried Israel to prove if they really loved him or not. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." (Deut. 8:2.)

We believe the present conditions in the world are testing professing Christendom and will result in proving who are really Christians and who are not. In the last few years many have turned to the right or to the left as the pressure is brought to bear upon them and have given up the fight.

The matter comes

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forcibly upon each of us, will we stand the test?

We cannot if we depend on self, but "Thanks be to God, which giveth us the victory through our Lord, Jesus Christ." We should take knowledge of the fact that tribulation worketh patience and that the true beauty of the Christ life is brought out through suffering.

As we pass through this period of stress each of us must decide for himself his course of life which will determine the matter for time and eternity.

It is a choice of standing

firm for the gospel of Christ and endure trials, tribulations and persecutions which will likely become more severe as the end approaches or compromise with the world, crucify afresh the Son of God, have our conscience seared, our hearts hardened against the truth, drift along with the tide that will carry us down to destruction. "As for me and my house, we will serve the Lord."

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ.

Who having not seen, ye love; in whom, though now ye see him not; yet believing, ye rejoice with joy unspeakable and full of glory.

Receiving the end of your faith, even the salvation of your souls" (I Pet. 1:7-9.)

CORRECTION

The love feast at the Fairview church, Ind., will be on Saturday, October 1st, 7 p. m.

By mistake it was dated October 8th in last Monitor

SHALL WE GO TO THE POLLS?

H. C. Bowser

Realizing we are nearing the time for another presidential election and that there are some very great issues before the voters of the United States, including the repeal of the 18th amendment, and probable return of the sale of intoxicants, the question confronts us, shall a true Christian go to the polls and vote for president and other officers?

The Apostle James referring to the New Testament scripture calls it a perfect law of liberty. So we feel we must go to this perfect law to find the answer.

(Matt. 6:33) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Again, (Jno. 3:3) "Except a man be born again he cannot see the kingdom of God." At the beginning of our lives we are born into this world. Jesus tells us in John 3 we must be born again, born into the kingdom of God. (Rom. 12:2)

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

Now if we have been born again, into the kingdom of God, and are subjects of His kingdom have we a right to vote in the kingdom of this world? Or would we as members of the church be willing for the world to cast their votes at our conferences, and councils, and make rules and regulations in the church for us? Indeed we would not.

Let us now go to Paul and see what he says on this matter. (II Tim. 2:3-4) "Thou, therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

Now are we Dunkard Brethren going to be good soldiers of Jesus Christ that we may please him, or a soldier of the president of the United States.

If we vote for the man to be president, that promises to enforce prohibition, we

must stand by him, when he sends out men to enforce the issue, and that means, some must be put in prison, some no doubt will resist the law, and that will cause blood shed.

Let us be careful or we who profess to be followers of Christ, Christlike, will get ourselves entangled with the affairs of this world. And again can we rightly help put a man in the presidential office, which is also commander in chief of the army, and when he calls on us to go to war, if he should have occasion, say we do not believe in going to war? Better not get entangled with the affairs of this world, but better try to please Him who hath chosen us to be soldiers.

What then is our relationship and duty to the government? What do the holy scriptures say? Do they say we shall vote? Do they say we shall help make the laws of our land?

Let us see (I Tim. 2:1-2-3) "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for men.

"For Kings, and for all that are in authority; that

we may lead a quiet and peaceable life in all Godliness and honesty. For this is good and acceptable in the sight of God our Savior."

My kind reader will your vote exert more power for good than your supplications and prayers for them that are in authority. (James 5:16) "The effectual fervent prayer of a righteous man availeth much."

Paul tells us in the 13th chapter of Rom. "For there is no power but of God. the powers that be are ordained of God."

Read the first eight verses of this chapter, it clearly states we are to be subject, to be obedient, to pay tribute to whom tribute is due, honor to whom honor, fear to whom fear. But never a word that we are to even help to make the laws of our land.

—Brookville, Ohio.

SORROW

Selected by Ada Whitman

Sorrows gather around great souls as storms do around great mountains, but like them, they break the storms and purify the air. Those who have suffered much are like those

who know many languages—they have learned to understand and be understood by all.

Sorrows sober us and make the mind genial. In sorrows we love and trust our friends more tenderly, and the dead become dearer to us. Just as the stars shine out in the night, so there are faces that look at us in our grief, though before they were fading from our recollections. Suffering! Let no man dread it too much, because it is better for him, and will help make him sure of being immortal. Just as it is only at night that other worlds are to be seen shining in the distance, so it is in sorrow—the night of the soul—that we see the farthest, and know ourselves natives of infinity, sons and daughters of immortality.

The path of life meanders through a bright and beautiful world; but through this bright world there flows a stream whose turbid waters cross and recross the path of every pilgrim. It is the stream of human suffering. As the heavens are sometimes overcast, alternately tempestuous and serene, so is

the life of man intermingled with hopes and fears, with joy and sorrow, with pleasures, and with pain.

Life is beset with unavoidable annoyances, vexations cares, and harassing events. But we endure them—we strive to forget them—or, like the dust worn garment, or the soil on our shoes, we brush them off and, if possible, scarcely bestow a thought on the trouble it requires. But when we have once been called upon to feel and undergo a great sorrow, to bend the back and bow the head, to endure the yoke and suffer the agony, to abide the pelting of the storm of adversity and sorrow, when few, perhaps none, sympathize with us—these are the days of anguish and of darkness, these the nights of desolation and despair. The memory of them will endure as long as life shall last.

“Time is the rider that breaks youth,” To the young how bright the new world looks! But as the years pass on they are found to abound in sorrowful scenes as well as those pleasant scenes of toil, suffering, difficulty, perhaps

misfortune and failure. Happy they who can pass through such trials with a firm mind and a pure heart, encountering trials with cheerfulness, and standing erect beneath the heaviest burdens.

Sorrow is the noblest of all discipline. It is a cross on which the spirit groans, but every Calvary has an Olivet. The sun that is shrouded is unveiled, and the heavens open with hopes eternal to the soul which was nigh unto despair. Christianity itself is a religion of sorrow. It was born in sorrow, in sorrow it was tried, and by sorrow it was made perfect. The Author of Christianity was a "Man of sorrow and acquainted with grief." Sorrow is exalting, and a baptism of sorrow is awarded to every one who strives for the higher life. Sorrow is not to be complained of; it has power for good; it has joy within its gloom; it casts down in order to exalt, and if it tries the spirit by affliction it is to prepare it for a future great reward.

All mankind must taste the cup which destiny has mixed, be it bitter or be it

sweet. Be not impatient under suffering. It is for the correction of thy soul. Endeavor to extract a blessing from the remembrance of thy own sufferings. If so be that Providence has so ordered your life that you are not subject to much of the discipline of sorrow, strive to extract this discipline from the consideration of the lot of those less favored than you are. The designed end of temporal afflictions is to cause man to consider their spiritual wants, and to seek the good of their higher natures.

Often suffering not only fails to purify the soul from sin, but aggravates and intensifies its selfish and malignant passions. This is always the case where the heart fails to accept the lesson taught. By submission to sorrow the sweetest traits of character are developed, as some fruits are brought to perfection only by frost. The winds of adversity sweep over the soul and scatter the fairest blossoms of hope. But the blossoms fall that the fruit may appear. So with us, when the flowers of hope are gone, there come the fruits of long-suffering,

patience, faith, and love.

There are sorrows too sacred to be babbled to the world, griefs which one would forebear to whisper even to a friend. Real sorrow is not clamorous. It seeks to shun every eye, and breathes in solitude and silence the sighs that come from the heart. Every heart has also its secret sorrows, of which the world knows nothing, and oftimes we call a man cold where he is only sorrowful. Sorrow may be divided into two classes: that which really comes from the heart and is for the bettering of man, and that which comes from wounded selfishness, pride and egotism. It is our duty to strive against giving vent to the latter kind of sorrow. It is, after all, only selfish in feeling and expression. It is the duty of all to cultivate cheerfulness of manner and disposition. Another has said, "Give not thy mind to heaviness."

As limbs which are wrenched violently asunder do not bleed, so the sudden shock of over-whelming sorrow is unrelieved by tears. The heart is benumbed. The eyes are dry, and the very fountain of

feeling obstructed and stagnant. Our lighter afflictions find relief in lamentations and weeping, and the voice of sympathy brings some consolation and peace. But when the heart has been deeply and powerfully struck by some cruel blow of destiny, the intensity of suffering exceeds the bounds of sensibility and emotion.

Those who work hard seldom yield themselves entirely up to real or fancied sorrow. When sorrow then, pours upon you, instead of giving way to it, rather seek by occupation to divert the dark waters that threaten to overwhelm you. Before you dream of it those waters will fertilize the present and give but to flowers that may brighten the future—flowers that will become pure and holy in the sunshine which illumines the path of duty, in spite of every obstacle.

—West Millgrove, Ohio.

LIFE

Sylvia Malott

In considering our physical life, it is compared to a shadow, which soon

vanishes away. (I Chr. 29:15) "For we are strangers before thee, and sojourners as were all our fathers; our days on earth are as a shadow, and there is none abiding."

David says, our life is only as a handbreadth in extent. (Psa. 39:5) "Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity."

James teaches us that our physical life is like a vanishing vapor. (James 4:14) "Whereas for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

While our life here on earth is very brief, and we have no assurance of tomorrow, I am sure we should be more concerned about our spiritual life, which is secured through faith in God. (Jno. 5:24) "Verily, verily, I say unto you, he that heareth my word, and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (Rom. 8:10) "And if Christ be in you, the body is

dead because of sin, but the spirit is life because of righteousness." It is necessary then that we become dead to sin and self.

(II Col. 4:11) "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Christ then should be the supreme object of our spiritual life. Paul says in (Phs. 1:21) "For me to live is Christ, and to die is gain." And love is one of the greatest demonstrations of the spiritual life. (I Jno. 3:14) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." When we have this spiritual life abiding in us, we also have the promise of eternal life, which comes through faith in Christ.

(Jno. 3:14-15) "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Then too, we must have knowledge of God. (Jno. 17:3) "And this is

life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." When we have this knowledge of God, and faith in Christ, then their comes spiritual service, to gain eternal life.

(Jno. 4:35-36) "Say not ye, there are yet four months, and then cometh harvest; behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal." And I am sure God requires wholehearted service. (Eph. 6:6) "Not with eye service, as men pleasers, but as the servants of Christ doing the will of God from the heart."

Then how thankful we should be that God sent His Son into the world, that we through Him, may have eternal life.

Life is made up of smiles and tears
But 'twil be for only a few short
years,

Then with patience we must run
the race

Until we see our Savior's smiling
face.

Then no more sorrow to darken
our skies,

No more tears to dim our eyes;
O how glorious it will be

To sing praises through all
eternity.

—Kokomo, Ind.

REVELATION

Chapter 14

J. H. Beer

In looking over the 14th chapter I conclude there are a few things that might be of interest to the readers of the Monitor. Let me say right here that in the use of symbols and types, the antitype does not appear in every particular just like the type.

To illustrate the lamb used in observing the Passover, was typical of Christ, the antitype, the lamb had four legs, Christ had only two, the lamb had cloven hoofs, Christ had feet like other men have; the lamb had wool on its back, Christ had hair on his head, etc. It is a mistake to carry symbols and types beyond the thing they are to illustrate, the lamb represented Christ's humility, and his death and atonement for sin. (Isa. 53:7) He is brought as a lamb to the slaughter, and as a sheep before the shearer is dumb

so He opened not His mouth. For the transgression of My people was He stricken.

And I looked, and lo, a lamb stood on the Mount Sion (this lamb was Christ) and with him an hundred forty and four thousand, having his Father's name written in their foreheads. After this melancholy account of the rise and reign of the beast, the spirit of prophecy delineates, by way of opposition, the state of the true church during the same period, its struggles and contests with the beast, and the judgment upon his enemies.

Our Savior is seen as the Lamb of God, standing on the mount Sion, the place of God's true worship, and with him the hundred and forty and four thousand, the same select number that was mentioned before, chapter 7:4. The genuine offspring of the twelve apostles apostolically multiplied, and therefore the number of the church as 666 is the number of the beast; and as the followers of the beast have the name of the beast, so these have the name of God written in their foreheads, being his

professed servants, they alone are worshipers of the one true God, through the one true mediator, Jesus Christ; all the rest of mankind offer up their devotions to other objects, and through other mediators. These are they which were not defiled with women, for they are virgins, verse 4. They are pure from all the stains and pollutions of spiritual whoredom or idolatry, with which the other parts of the world are debauched and corrupted. These are they which follow the lamb whithersoever He goeth, they adhere to the religion of Christ in all conditions and in all places, these were redeemed from among men, rescued from the corruption of the world, and are consecrated as the first fruit unto God and the Lamb, (Christ) V. 5 And in their mouth was found no guile: for they are without fault before the throne of God, they were not corrupted by harlot women, (idolatrous worship) they are they whom follow the Lamb whithersoever He goeth, V. 4. These were redeemed from among men, being the first fruits unto God, and

the Lamb, that is the first members of the church of Christ to be redeemed from the earth not in the atonement, but as martyrs for Christ, V. 12-13. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus Christ. And I heard a voice saying unto me, write, blessed are dead which die in the Lord, from henceforth; (from now on) yea saith the spirit, that they may rest from their labors; and their works do follow them, Chapter 6:10-11.

And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

And after John saw the hundred and forty and four thousand, redeemed from the earth, he said, I beheld and lo, a great multitude, which no man could num-

ber, of all nations, and kindreds, and people and tongues stood before the throne, and before the Lamb (Christ) clothed with white robes, and palms in their hands.

God gave this revelation to Jesus Christ, to shew his servants things which must shortly come to pass, for the time is at hand, authorizing him to write the things he saw in a book and send it unto the seven churches which are in Asia, and John delivered this message to the angels, (Elders) of the seven churches, these angels were the servants of God, giving his message to the church, admonishing them to be faithful, V. 6.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory unto him, for the hour of his judgment is come; such is the nature and character of the true Christian church, in opposition to the wicked anti-christian kingdom; and three principal efforts have

been made toward a reformation at three different times, represented by three angels appearing one after another. John wrote of things present and of things to come.

And there appeared another angel, saying Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. The third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. Be thou faithful unto death and I will give thee a crown of life.

—Denton, Md.

ANNUAL MEETING MINUTES

The minutes of last annual meeting have been distributed to the congrega-

tions according to lists received from some district clerks, and information otherwise available. If more have been received than needed please notify me how many can be sent back to me and I will forward postage for the purpose; if more are needed, please tell me how many. As a matter of economy the number of minutes printed was made large enough to cover our needs, but with only a small surplus, hence this notice.

Lewis B. Flohr,
Writing Clerk.

A CLOSER WALK WITH GOD

Oh for a closer walk with the One,
The One who has loved us so,
That He gave His only begotten Son
To teach us the way we should go.

Oh, for a closer walk with God,
We who are sent as messengers
in his dear name;
May we be ever careful where we
trod
For fear that we may bring Him
shame.

Oh, for a closer walk with Him
As we journey along life's way;
He will keep us from all sin,
If we are guided by His hand each
day.
Composed by Chester D. Hiatt,
Peru, Ind.

DON'T QUIT

OBITUARY

When things go wrong, as they
sometimes will,
When the road you're trudging
Seems all up hill,
When funds are low and debts are
high
And you want to smile, but you
have to sigh,
When care is pressing you down a
bit,
Rest if you must, but don't you quit.

Life is queer with its twists and
turns
As everyone of us sometimes learns,
And many a failure turns about,
When we might have won had we
stuck it out;
Don't give up, though the pace
seems slow,
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering
one;
Often the struggler has given up,
When we might have captured the
spiritual cup,
And we learned too late when the
night slipped down,
How close we were to the golden
crown.

Success is a failure turned inside
out,
The silver tint of the clouds of
doubt,
And you can never tell how close
you are—
It may be near when it seems afar;
So stick to God when you're hardest
hit,
Then things will go right, but don't
you quit.

Isaac Bowser, son of
Elder Henry and Sarah
Bowser, was born October
31, 1864 in Montgomery
county, near the Preble
county line in which com-
munity he resided his en-
tire life. Died August 29,
1932, aged 67 years, 9
months and 28 days.

He was united in marri-
age September 26, 1886 to
Hatty Heck. Born to this
union six children, two pre-
ceded them to the spirit
world. The mother died
October 15, 1920. On Octo-
ber 11, 1924 he was married
to Lena Miller.

He leaves his wife, one
son, three daughters, eleven
grandchildren, one great
grandchild, five brothers,
and three sisters to mourn
their loss, which we hope is
his eternal gain.

He was a kind and loving
father, a good citizen and
neighbor. He joined the
Dunkard church in early
life to which faith he has
held firmly until the last.

Earthly home adieu, adieu,
Earthly friends farewell to you
Soft I breathe my last good bye
Jesus calls me let me die.

Funeral services were

held in the West Alexandria Church of the Brethren to a large audience of friends and neighbors, conducted by Abram Miller and H. C. Bowser.

WORDLY WORDS

Loretta Bower

Dear readers of the Monitor I would like to call attention to one of the drifts which I notice so many of our brethren and sisters have been caught in, in the past few years. They have said by the stand they have taken, that they want to get away from worldlyism and popularity. It is very worldly and popular to call children "kids" or "kiddies" and here is where so many of us have been caught in the drift. We hear it on every hand when we mingle with all kinds of people, and it is very easy to be caught saying or doing the same if we are not on our guard which Jesus says very emphatically in Mark 14:38, "Watch ye and pray, lest ye enter into temptation." Then when God said in Gen. 1:26, "Let us make man in our image, after our likeness," who of us believe that

our Creator has the likeness of a goat, for we all know that a "kid" is an offspring of the goat. Then, too, our children are the offspring of their parents, and I dare say none of the parents would want their children to infer they were goats, and the child has as much right to call their parents "goat" as the parent has to call the child "kid."

The term kid, may seem to some to be a very little thing; it is the little things we must watch or we might displease our Heavenly Father.

—New Lebanon, Ohio.

* * * * *

NEWS ITEMS

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PLEASANT RIDGE

The Pleasant Ridge church met in regular council August 13. Bro. J. W. Keiser opened the meeting by reading Romans 12. Bro. Hostetler then gave a short talk on Romans 12:2. He emphasized the thought that if every church member observed Christ's commands as given in that chapter the church would have

no trouble and every council would be a pleasure.

It was decided to hold our Harvest meeting September 11th.

Bro. Theo. Myers of the Orion church will hold our series of meetings commencing October 16 and closing with the love feast October 29. We extend a hearty invitation to all adjoining churches to attend these services.

Our Bible study class is conducted by Elder O. P. Kock since Bro. Hostetler moved to North Manchester. We have a good attendance and the lesson topics chosen by various members are proving very interesting.

—Ruth Drake.

NOTICE

My dear brethren and sisters in the Dunkard Brethren church greetings in Jesus name.

We wish to state in this little item through the Monitor a great need in answer to the call for help some time ago and just recently, again the Mission Board has sent us here in the work and we are having good meetings, but the folks are all very poor and they

have no building in which to worship. There is a good outlook for a fine in-gathering of souls. The meetings are held in the woods and since here we have made an effort to see if it might be possible to secure a small house for worship for them. A fine man of another persuasion has given a plot of ground but it will take a few hundred dollars to complete the house and we thought that some of our brethren and sisters, who the Lord has blessed would be glad to lend a hand if they would know of it, and if so and you would like more information please write the undersigned at our home address.

May the Lord richly bless his people and guide them.

—D. S. Flohr,
Shady Grove, Pa.

ELDORADO, OHIO

We the Eldorado church will hold our love feast on October 8 at 10 o'clock. We extend an invitation to every one who can to come and be with us in this meeting, as we are few in number.

We ask an interest in your prayers, so that the

meeting will make us stronger in the Lord.

—Gladys Miller, Sec.

MIDWAY CHURCH

Bro. Arthur Miller of Tyner, Ind., came to our church at Midway August 14th, beginning in the morning, preaching each evening and Lord's Day until the 28th of August, bringing us good gospel sermons which was spiritual food for all of us and through the workings of the holy spirit four were made willing to go down in the baptism stream to come forth to live a new life, and one was received by his former baptism. Two were a mother and father that have worshiped with us so long, but could not somehow see their way clear, but Bro. Miller by the help of God can make it so plain that a wayfaring man cannot err therein.

May God bless him and his wife in the work of the church and that he may be kept humble in his service.

These dear old people that wanted to get closer to the Bible may God bless their last days. I think I hear the angels rejoicing

that these were willing to come to Him.

May we all as a church strive for more holiness in the church. The spirit is striving with some that never even attended church. May it still strive that souls may be saved.

On the night of the 27th we held our love feast with about 75 or 80 communing, with the largest crowd of onlookers we have ever had seeking to see and know the real truth, and gave the very best of attention. We were so thankful for the four visiting ministers to help our dear Elder Bro. Klepinger, who feels so keenly his littleness.

May God help us all to live closer to Him.

—Martha Barnhart.

208 N. Wate, Peru, Ind.

PLEVNA CHURCH, IND

We met in council August 26, with our Elder Bro. Robbins presiding and who gave us good admonitions and advice.

How we longed for every member, young and old to be in hearing. We received one by letter and disowned one.

We are hoping and pray-

ing for a sincere revival when Bro. A. G. Fahnestock commences our meetings on August 3rd.

Dear isolated members make any sacrifice to organize a church where you are or locate where you can attend regular services. By my moving I have almost lost an earthly home, but I feel I am nearer my heavenly home. Praise the Lord.

—Olive Deardorff.
Greentown, Ind.

WALNUT GROVE

On the morning of July 24th Elder J. G. Myers of Loganville, Pa., came to us and began a two weeks meeting. Bro. Myers preached the word with power, not shunning to declare the whole truth. The interest and attendance were good and as a result of his labors fifteen stood for Christ. At the close of the meeting eleven were baptized, four were received on their former baptism; one a deacon brother, one a widow of a deacon brother. We sure were made to rejoice that there are some who are still willing to contend for the faith

once delivered to the saints.

On August 28th Bro. Jacob Gible of the Bethel congregation preached for us and on the evening of September 4th Bro. Chas. Ness of lower York county congregation preached for us. We appreciate the visits of these ministers and gladly welcome others.

We have set the date of our love feast October 15th, at 2 p. m., to which we extend an invitation to those who can to be with us.

—M. E. Ecker,
Taneytown, Md.

PREPARED

The people clothed in simple array
Do slowly gather that Sunday hour;
To worship God in their own true
way.

Some are laughing, some look
thoughtfully;

Others sing and whistle merrily,
"We are prepared with Christ to
stay."

Think of it all—can we truly say,
On that unexpected Judgment Day
"We are prepared with Christ to
stay."

The true pioneer thinks
only of what is ahead, forgetting
the things that are behind.

AS UNTO HIM

Whatever you think, both in joy
and in woe,
Think nothing you would not like
Jesus to know,
Whatever you say, in a whisper or
clear
Say nothing you would not like
Jesus to hear.

Whatever you read, though the
page may allure,
Read nothing unless you are per-
fectly sure
Consternation would not be seen
in your look.
If God should say solemnly, "Show
me that book!"

Whatever you write with haste or
with heed,
Write nothing you would not like
Jesus to read;
Whatever you sing, in the midst
of your glees,
Sing nothing that God's listening
ear could displease.

Wherever you go,
Never go where you'd fear
God's question being asked you,
"What doest thou here?"

Selected by Harold Beck,
Wauseon, Ohio.

WHAT ARE YOU PLANTING?

What will you plant in your garden
plot?
Pansies or tulips or weeds or what?
"Weeds?" you say, "Why certainly
not!"

"Who plants mullein who might
have rose?

In my garden, do you suppose

I'd plant thistles, and things like
those?"

Yet there's a garden all year long
Where we're scattering right or
wrong,
Seeds to weaken or make us strong.

There's a plot of another kind,
There's a garden we call the mind;
In that garden what shall we find?

What is the book you choose to
read?

What do you sow when you sow the
seed
Of thoughts to follow, the rose or
weed?

What is the picture you choose to
see?

Crime or filth or immodesty?
What, in your heart will the harvest
be?

Some day the tempter will come to
you

Then as you think you will likely do,
What of your garden, and what of
you?

—Selected.

WHAT THE CHURCH IS NOT

And Fair and Festival—frolics un-
told,

Were held in the place of prayer
And maidens bewitching as sirens
old,

With worldly graces fair,
Invented the very cunningest tricks,
Untrammelled by gospel laws,
To beguile and amuse and win from
the world,

Some help for the righteous
cause.

The church is not a house

of merchandise, a bureau of amusement or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive free-will offerings as an act of worship, and transmit them to proper objects. We are plainly taught by precept and example, from the building of the Tabernacle from Genesis to Revelation, that God approves only one method of raising money for His cause, and disapproves this amusement and merchandising industry.

Christ twice purged the temple of merchandising. What would He now say and do if He were to return and see the huckstering and junketing, vaudeville and flimflam of modern churches?

It is no function of the blood-bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes or the degrading vaudeville of the

world. Christ and His apostles never dreamed of putting the gospel on stage exhibition, or of making its administration an amusement for lost men.

What a contrast between these modern societies, so largely engaged in giving fairs, suppers, and popular entertainments, and the apostolic churches!

The less piety a church has the more oysters, ice cream and fun it takes to run it and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze its spiritual life. These festal scenes of carnal revelry and ungodly mirth, are the apostasy of the primitive Agapae and of the Methodist love feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up to play. This carnality and frivolity is a part of the last prophetic apostasy. How degrading to the church and destructive to its saving influence!

We need a new crusade, not to rescue the holy sepulchre from the Turks, but to rescue the holy place from the caterer and the

showman. Away with this "amusement heresy and cooking-stove apostasy." Do not drag the royal robes of the expectant Bride of Christ through a defiling church kitchen.

The early church "held the young" by spiritual forces alone and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And I, if I be lifted up, will draw all men unto me."

Hear Howard Crosby's testimony:

"The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentations.

It is the old trick of Satan. The Jewish church struck on that rock, the Roman church was wrecked on the same and the Protestant church is fast reaching the same doom.

"There is nothing so degrading to the church, and so destructive to its godliness, as this attempt to vie with the world in popular amusements. Infinitely better is it to worship in a barn than in an edifice erected through picnics, fairs, theatrical shows and musical entertainments. A small, pure church is better than a large smirched one. 'Rem, rem, quocunque modo rem,' is the motto of these worldly churches that sink their spirituality in outward success, and by bowing down to the world's level receive the contempt of even the world which they try to please. Let us, for Christ's sake, have a pure gospel in a pure church, even if it be through trial and persecution. 'Be ye clean that bear the vessels of the Lord.'"

Hear the ringing testimony of John McNel of London:

"When we see what music sets itself to cure—Lon-

don's music, London's sacred music or its secular music—when we see what it is called in to cure, it is no wonder if I should get a little outspoken about it. Music for a mad man!—whenever did it cure madness? Music for a man who needs Almighty God—what a pitiful remedy! And is not what the very church of God is saying today? The masses—the squirming, wretches, howling masses—fiddle to them, oh fiddle to them; get up music for them! Cast out the devil with the fiddle! Well, if he can be cast out with the fiddle, I am taking a wrong plan. It is a ludicrous mistake for me to have gone eight years through the college, when I ought to have been learning the banjo; was it not? If that is going to do it, we are on the wrong system.

“You talk about curing earthquakes with pills, it is very much the same as curing poor Saul's troubles by getting a man who was skillful with his hands upon the harp. If the organ is going to do it, it was an awful mistake for Christ to have climbed upon the cross. That was the blunder of all

time—the crucifixion was not needed if music and organs and choir can cast out the evil spirit from a man. Yes, grant that you feel it, and I feel it—those inexpressible shivers that go all through us when there is splendid music, either of instrument, or the splendid musical crash of well-trained and well-balanced choirs. But tell me, you people, you emotional people, and I am one of you, what good does it do in the end? How does it leave you afterwards? It leaves the heart as wicked as ever. David's harp! Oh, man and woman, turn from all physicians who would heal your wounds slightly, saying ‘Peace, peace!’ when there is no peace.’ Your wound is no slight wound, your wound is desperate, your wound is deadly. Nothing will cure thy heart but the almighty grace of the Lord Jesus Christ, through the word and truth of His gospel.

“Said an infidel to me, ‘I think your God must be in great need of money, by the tricks the churches practice to get it for him.’ Many of the pious greive over these things and hang their heads

in shame. Even those who aid and attend these performances cannot well approve them. Why have they not conscience and courage enough to witness against them and stop them? No intelligent Christian can ask God's blessing upon such practices, nor expect it to rest upon money so procured."

H. L. Hastings says:
"When church-members are truly converted to God and have a religion that goes pocket-deep, there will be no need of calling in the flirts and flops and loafers of the town to dicker over ragdolls and India rubber babies, and other tomfooleries, to raise money for the support of the gospel.. If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear fruit." Amen.

When a man becomes rich, God gains a partner or the man loses his soul.

Though language forms the preacher, 'tis good works makes the man.

SUNDAY SCHOOL LESSONS

- Aug. 7—I Peter 1:1-12
- Aug. 14—I Peter 1:13-25
- Aug. 21—I Peter 2:1-10
- Aug. 28—I Peter 2:11-25
- Sept. 4—I Peter 3:1-22
- Sept. 11—I Peter 4:1-19
- Sept. 18—I Peter 5:1-14
- Sept. 25—II Peter 1:1-11
- Oct. 2—II Peter 1:12-21
- Oct. 9—II Peter 2:1-22
- Oct. 16—II Peter 3:1-18

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BIBLE MONITOR

VOL. X

October 15, 1932

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CIGARETTE EVIL

O. K. Miss America!

We thank you for your patronage. Lucky Strike "it's toasted."

Add to this the picture of a beautiful girl scantily but elegantly clad. Place them side by side on a bill board located by a main highway in Christian (?) America and you have one of the tobacco trust's latest devilish schemes to merchandise the public.

It is remarkable to say the least to what extremes, men who have a craving desire for money will carry their projects in order to gain their ends.

How intelligent and respectable people can endure these thrusts of the tobacco interests at our national honor without a violent reaction one cannot easily understand.

To our sorrow and shame we must admit that many of the young women of our country are becoming victims of this fiendish monster, the tobacco habit. This has come about largely through the deceptive advertising and underhanded influences of a few millionnaire tobacco men, whose "God is their belly and whose glory is their shame."

We notice in this advertisement the same deception commonly used by the tobacco men to gain their end, namely, the mingling of the truth and error and misrepresenting the matter. That many of the young women of our land have taken to the use of the cigarette is truth but that the picture presented in this is a true representation of the type that has thus disgraced herself is false.

On the aforesaid sign, the

picture is of a beautiful girl, suggesting health, normal development, virtue and purity, when any sane person with a knowledge of the effect of the habit knows that the use of the detestable weed results to the contrary.

Medical authorities frankly admit that the use of tobacco in any form poisons the system, weakens the heart, lowers the vitality, stunts the growth, lowers the resistance against temptation, hence weakens the moral stamina of the individual and when used excessively, as is often the case, saps the very life out of the user.

Why don't the cigarette manufacturer be honest with the public and place on the billboard a picture of the pallid, stunted, morally and spiritually depraved wreck that the user becomes? Simply because it would ruin his business. In place of that he uses the sly and crafty devices of the demon himself, indicating what power is dominating his work.

It is appalling to think what the use of the cigarette, by the mothers of the future generation will re-

sult in. One with any respect for womanhood certainly loses it when he beholds one of these feamale cigarette fiends enjoying (?) her smoke, meanwhile reveling in the coarseness and vulgarity of speech and manners that goes with it. If there is anything that will take away the beauty, refinement, intellectuality and charm of a woman and give her a "hard" look, a "defiled" body and a "tainted" soul it is the use of the cigarette with its associated evils. Our sympathy goes out to the innocent little babes that have to call such a creature "mother."

Young lady, if you have been induced by these devilish advertisers or evil companions to use this weed, for the sake of the little darling babes that you may mother, quit the habit now.

It appears to be the subtle plan of this band of tobacco men to get the habit formed in the individual in childhood and early youth, knowing as they do that when the habit is once formed they are assured of a regular customer. Many and varied are their ways of bringing this about. The devil, too, is

a ready helper in such a cause knowing with such weakened victims, his battle for supremacy is the easier.

It was bad enough for our men and young men to become victims of this disgusting habit. Now this group of unprincipled manipulators is exploiting the women and girls and even the innocent children.

Their aim is to get the people's money regardless of what may result. So they ply their dastardly schemes blatantly, presenting their misleading claims to the public.

Through the medium of billboards, posters, periodicals, newspapers, etc., with the idea uppermost that through modern inventions and multiplied processes the harmful ingredients of the weed have been removed. A well shielded lie! With all the combined refining and processing it still remains a poison and as such is injurious to the physical and mental powers of the human system.

These designing individuals take the bread from the mouths of hungry little children, destroy the love and peace of the home,

tear down the moral stamina of the nation, make physical and spiritual wrecks out of their helpless victims, then use their multiplied millions of ill-gotten gain to oppress the poor and needy.

Such a clique of men as this tobacco trust is, ought to be banished from our fair land of America. The flames of torment will certainly not be eased for individuals of such low, beastly designs.

Deplorable as this matter is, they seem to be having very little opposition. It is enough to stir the righteous indignation of any sound thinking man, yet the watchman (pastors) of the majority of churches never have a word to say about it.

Twenty-five years ago such ads as this one we mention would not have been tolerated. Public sentiment would have been such that violent action would have been taken. Today such matters are passed lightly by. The citizenry of any country that will tolerate such impositions on the part of a group of heartless money hoarders is not yet civilized much less Christianized.

This matter is only an-

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other indication that the human race is on a rapid decline physically, morally and spiritually. Yet the hireling preaches in vain attempt to soothe the aching hearts, unstrung nerves and disturbed minds with their flowery oratory and smooth speech, on popular topics of the day, when we all know these things should not be so.

This state of affairs brings to our minds the account from historical record that "Nero fiddled while Rome burned."

Subscribe for Monitor.

A BOBBED AGE

The time in which we are living might well be called "The Bobbed Age." We have bobbed hair, bobbed skirts, bobbed sleeves. We have a bobbed church and a bobbed Bible. The Bible has been bobbed or shorn of its meaning and the church has been shorn of her spiritual power. We used to think that where the Bible says that "women adorn themselves in modest apparel" (I Tim. 2:9.) that it meant that Christian women should dress modestly but, judging from appearance, people no longer believe the Bible on this point. Such teaching is out of date. Still we hear a great deal about their belief in the old time religion.

For nineteen hundred years Christian people have believed the Bible taught that women should have long hair and the poet has written of woman's long hair as her "Crowning glory" and none questioned that long hair for women is scriptural. They believed this because the Bible teaches it in I Cor. 11:14-15. Now, it seems, people have

found Bible teaching to be at fault on this point, and it is all right for Christian women even minister's wives and daughters, Sunday school teachers and all to cut off their hair. Long hair is not a glory to her as the Bible says it is, but a thing to be despised and to be rid of and Christian women of America are spending a million dollars a year to rid themselves of the very thing the Bible says is a glory to them.

When God's own people deliberately ignore the teachings of His word, is it any wonder there is a spiritual famine over the land?

"He that turneth away his ear from hearing the law, even his prayers are an abomination."

THE BIBLE

"Forever, O Lord, Thy word is settled in heaven," (Psa. 119:89).

This book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its history true and its decisions are

immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here heaven is opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, guide the feet.

Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to

make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good work." (II Tim. 3:14-17)
—Selected.

Harold Beck.

LOYALTY

Thos. C. Ecker

For I bear in my body the marks of the Lord Jesus, here we see one who was true to his convictions. (Gal. 6:17.) When he received forty stripes save one for preaching Christ, this did not cause him to give up. (II Cor. 11:24-28.) When he and Silas were cast in prison and bound, they were not discouraged for they began to sing and praise God at midnight, and God sent them relief and by their loyalty moved the heart of the jailor and he asked what he must do to be saved. Does it pay to be loyal? Here it brought the jailor

and his household into a saved relationship. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written: For thy sake we are killed all the day long; we are counted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. 8:35-39.) This is the result of a loyal life as Paul said, If this earthly tabernacle were dissolved I have a building not made with hands, eternal in the heavens.

For another character let us look at Daniel in the sixth chapter, when jealousy crept in among presidents and princes, when they could find no fault with his life, then they must find some fault with his worship

and they made a decree and had the king to sign it, so it could not be changed, then they watched to see what Daniel would do. Now when Daniel knew the writing was signed, he went to his house and his window being open toward Jerusalem, he kneeled upon his knees three times a day as he did afore times. But when they saw his loyalty they came to the king that he might be cast in the lion's den, then the king was sore displeased with himself, and set his heart on Daniel to deliver him, but there was no way to deliver him only through the mighty hand of God. The king passed the night in fasting and very early in the morning came in haste to the den, called Daniel whether his God was able to deliver him. Now we might look at the result of a jealous spirit when his accusers were cast in the trap they had set for Daniel their bones were crushed ere they reached the bottom of the den. But Daniel's power was increased, as the king passed a decree that all men should fear the God of Daniel. For we still have men as in ages past, that are trying to hinder

the cause; lying in wait to deceive with the cunning craftiness of men, teaching for doctrine the commandments of men. So let us take warning and search the scriptures for in them ye think ye have eternal life, and they are they that testify of me.

—Tanneytown, Md.

THERE'S NO POCKET IN A SHROUD

Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you,
There's no pocket in a shroud.

Gold can help you on no farther
Than the graveyard where you lie
And tho you're rich while living,
You're a pauper when you die.

Use it then some life to brighten
As thru life they weary plod,
Place your bank account in heaven
And grow rich toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud;
You can eever take it with you
There's no pocket in a shroud.

—Selected, L. A. Shumake,
Louisa, Va.

THE CHURCH MILITANT

Grant Mahan

We speak of the church militant and the church triumphant, and we are supposed to be the church mili-

tant. A militant church is a fighting church; and a fighting church must have some enemies against whom to wage war. And we have such enemies, many of them. They are persistent fighters, more so than many of us are; which is one of the great reasons why the church has not made more progress and does not have a greater influence in the world today.

But who are the enemies against whom we must fight? Near the close of his life, Paul said he had fought a good fight. Against whom or against what did he fight? A study of his life shows that he wrestled not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. He tells us that the weapons of our warfare are not carnal. And though he suffered much from the Jews, from the heathen and from the Romans, he never used physical force to overcome those who were opposed to him and his work which he was sent to do.

The same was true of Jesus during His ministry; He could and did control

nature, man, and the evil spirits that possessed men at that time, but He never used physical force to overcome any of the enemies of man. He did not fight with carnal weapons, for His kingdom was not and is not of this world.

not to destroy the wicked, but the wickedness that is in man. It is Satan and his power over man that must be destroyed through the power of Christ, that man, and man's soul may be saved. And our warfare is not easy. Paul said we must learn to endure hardness as good soldiers of Jesus Christ. But the Christian must ever remember that his warfare is not one of hatred, of extermination, but of love and salvation. Jesus came to seek and to save the lost; and we must do the same if we would be like Him.

There are so many things to fight; so many evils round and about us, and too often within us. The great majority of them are little things, often considered unimportant; but none of them are unimportant, for they all tend to lead men and women astray, to head them toward the kingdom

of Satan instead of toward the kingdom of God. Not the speed at which we go, but the direction in which we travel day by day tells what our final destination will be.

We are often turned out of the right way by such little things. These so-called little, insignificant things are anything but what they are called; for out of them are the issues of life. Our real success, our happiness both here and hereafter, depend on the way we handle these things. And we cannot be good soldiers of Jesus Christ if we treat them in any other way than that in which He would treat them. We must conquer them or they will conquer us. To conquer in this fight means life; to be conquered in the fight means unhappiness and death. It is here, now, that the stand must be taken, the battle must be waged; there are no furloughs, there is no time when we can be off guard, for he who opposes us and seeks to destroy us, is never off guard, he is always looking for entrance to the citadel, the heart, and his persistence is one among his

greatest means of overcoming so many. Let this fact not be forgotten.

The church as a whole has not always been on her guard; that is why the enemy has made so many and so great inroads on the kingdom of Christ here on earth. If we would win we must fight more earnestly, with all our strength.

—Homestead, Fla.

REVELATION

Chapter 19:1-13

J. H. Beer

After the destruction of the Harlot church given in the 18th chapter, the whole church agreeably to the exhortation of the angel V. 20, join praises and thanksgiving to God, for His truth and righteousness in judging this idolatrous city, in fulfilling his promise and threatings, V. 20. And in her were found the blood of prophets, and of saints, and of all that were slain upon the earth. This idolatrous church, is said to have become the habitation of devils, and the hold of every foul and unclean spirit, and a cage of every unclean and hateful bird.

The high walls, the bar windows, and the bolted doors, of this institution agrees with this prophecy and also the statements given by those who make their escape from these enclosures. God is praised not only for the destruction of the great seat of idolatry, but also (verses 5-8) for the manifestation of his kingdom, and for the glorious state of the true church of Christ, she is no harlot, tainted with idolatry, but a spouse prepared for her Lord, V. 7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. She is not arrayed like a harlot in purple and scarlet colors but like a decent bride, in fine linen, clean, and white as the emblem of her purity and sanctity. (Eph. 5:26-27.) And he was clothed with a vesture dipped in blood; and his name is called the word of God, and he hath on his vesture a name written, "King of Kings and Lord of Lords." V. 1. And after these things I heard a great voice of much people in heaven saying, Alleluia, salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments for he hath judged the great whore, which did corrupt the earth with her fornication and hath avenged the blood of her servants at her hands.

Many of the things that St. John saw in his vision have been fulfilled, and a great many especially those that refer to the final destruction of the Antichrist, and the fulfilment of the plagues of the seven angels. Chapter 18:8 are yet in the future, and may be known as these events transpire. God's great concern was to warn the church that she should not be carried away with idolatry. He that hath an ear 'let him hear' what the spirit saith unto the churches. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand. Be not deceived, God is not mocked. Generally speaking the standard of the Christian life, is entirely too low; who is to to blame for these conditions, is it the fault of the leaders, teachers and

preachers? Just recently I saw this ad at the Palace theater, Sept. 2-3, "For the benefit of Christ's church two shows each night." Does Christ approve of such doings, if not what will the reward be? Whatsoever ye do in word or deed do all to the glory of God. Any system of religion that suppresses or withholds any part of the pure word of God, is a dangerous system, and can not be accepted by the followers of Christ. This 19th chapter gives a history of God's righteous judgments on this idolatrous church, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Alleluia.

—Denton, Md.

TREASURES

Treasure Ship of Furs is
Located Near Alaska

Dutch Harbor, Alaska, Aug. 21—The steamer Baychimo—"Flying Dutchman" of the Arctic Sea—has been sighted, solidly lodged in ice, 7 miles west of Point Barrow, word was received

here late today said.

The Baychimo is a float-treasure-trove of furs. She was abandoned more than a year ago with an estimated \$1,000,000 of furs aboard. Nineteen men today left with sleds and light native boats made of skin, hoping to retrieve part of the cargo, it was reported. They faced a hazardous trip over mountainous peaks of ice, stretches of open water, and grinding floes.

The men above mentioned are willing to hazard their lives for gain, or the prospect or hope of it, yet how many risk life to carry the gospel? A medical doctor will pour over his professional text-books far into the night when he has a puzzling case in hand, especially if a good fee is in sight, but how many lose sleep over dying souls? People will "dance all night till broad daylight," but how many would be able to stay awake to hear if Paul happened to be the preacher and preached all night? Verily they eat and drink and rise up to play, but as for their souls they fritter them away. Where your treasure is there will your heart be also. —L. B. F.

THE CHRISTIAN MAIDEN'S GLORY

"But if a woman have long hair it
is a glory to her." I Cor. 11:15.

We're living in a danger zone
Oh, Christian beware!
The devil with a cunning tone
Would have you bob your hair.
He'll tell you that it's falling out,
Or else it's getting thin:
Your headaches would be gone no
doubt,
And thus he tries to win.
Your hair, your glory, just to think
That which took years to grow;
The devil in a crafty wink
Would lay your glory low.
That which the angel's wond'ring
eye
Deem as subjection sweet;
That which fond Mary took to dry
Her blessed Saviour's feet.
'Twas love that touched, that broke
her heart,
Love drew her glory down;
But greater love, the Savior's part,
He covered her with renown.
Let not the devil's scissors touch
Thy hair, it is a treasure;
But keep thy glory be it such,
To use it for His pleasure.

Christ our passover, is
sacrificed for us, therefore
let us keep the feast; not
with the old leaven, neither
with the leaven of malice
and wickedness; but with
the unleavened bread of
sincerity and truth.

LIE AND ERROR

John Sleppy

These two words go hand
in hand. Lie is a forerun-
ner of error. When a lie is
obeyed, that produces error
born of a lie. This word is
one of the devil's strongest
holds to lure the human
family. It's opposite to
truth (see Heb. 6:18) that
by two immutable (not
changeable) things in
which it was impossible for
God to lie. Here is a list of
truth (Neh. 9:13) thou
camest down also upon Mt.
Sinai, spake with them
from heaven and givest
the right judgment, and
true laws, good statutes and
commandments by the hand
of Moses thy servant (Jer.
10:10) but the Lord is the
true God, not an idol, the
law given to Israel, a rule of
conduct for their safety and
prosperity. But they were
bound to rebel.

(Jer. 9:3) "And they
bend their tongues like their
bow for lies; but they are
not valiant for the truth
upon the earth, for they pro-
ceed from evil to evil, and
they know not me, saith the
Lord."

(Micha 3:5-11) "Thus

saith the Lord, concerning the prophets that make my people to err, that bite with their teeth, and cry, peace; and he that putteth not into their mouths, they even prepare war against him," (hired pastors). (Verse 11) "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us?" The law of God is not a money making business. (Jer. 14:14) "Then the Lord said unto me, the prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and the deceit of their heart."

(Isa. 9:16) "The leaders of this people cause them to err, and they that are led of them are destroyed." Sad indeed.

(Jer. 5:13) "The prophets prophesy falsely, and the priests bear rule by their means, (according to their pay) and my people love to have it so." A sad picture indeed of those who claim to be God's chosen people when led by false prophets

or pastors. Satan is very cunning, his first agent a serpent, a sly snake; his second agent is a human being that he can use to creep slyly unawares, (II Tim. 3:3-5). Trucebreakers, false, fierce, despisers of those that are good; traitor, heady, highminded, lovers of pleasures—a form of Godliness but denying the power thereof—from such turn away, for of this sort are they which creep into houses and lead captive silly women laden with sin, lead away with divers lusts.

Lusts, pride, starts first in the home—from there to church, slyly, little by little sisters wear hats, pancake or flapjack for a prayer covering, short skirts at both ends, scarcely hiding their—well, let the apostle Paul tell the rest in (I Cor. 12:23) latter clause uncomely parts. Brethren dressed to the conformity of the world. What a sad picture, at the table of the Lord eating and drinking unworthily. Now behold yourself in the mirror, God's word, (Rom. 12:2) "And be not conformed to this world but be transformed by the renewing of your mind." That mind renewed when

you was baptized there you made a solemn vow to God to denounce Satan with all of his pernicious ways. Just think of this for a moment.

—Pleasant Hill, Ohio.

THE RISE OF THE PERSONAL ANTICHRIST

J. H. Beer

Little children it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. (1 John 2:18. 4:3.)

The spirit of antichrist has been in the world and was present in the days of the apostles, in short all opposition to Christ, and His word is antichrist, yet there is to appear a personal antichrist, it appears that this antichristian power was to arise in the latter times of the Roman empire, after an end should be put to the imperial power; and after the empire should be divided into ten kingdoms; it is not only told when it should prevail, but how long it should prevail. Here we cannot but observe, that the very same period of time is prefixed for its continuance

both by Daniel and St. John. Wonderful is the consent and harmony between these inspired writers, as in other circumstances of the prophecy, so particularly in this. In Daniel (7:25) the little horn was to wear out the saints of the Most High, and think to change times and laws; and it is said expressly, that they "should be given into His hand until a time and times, and the dividing of time," or as the same thing is expressed in another place, (12:7) for a time, times and a half.

In the Revelation it is said of the beast (13:5) to whom in like manner "it was given to make war with the saints, and to overcome them," that "power also was given to him to continue forty and two months." "And the holy city, (11:2) the Gentiles should tread under foot forty and two months:" And the two witnesses, v. 3, should prophesy a thousand two hundred and three score days clothed in sackcloth:" and the woman, the true church of Christ, who fled into the wilderness from persecution, (12:6-14) should be fed and nourished there "a thousand two hundred and

three score days," or as it is otherwise expressed in the same chapter, "for a time and times and a half a time." Now all these numbers you will find upon a computation to be the same and each of them signify 1260 years. For a time is a year, and a time and times, and the dividing of time, or half a time, are three years and a half, and three years and a half are 42 months, and 42 months are 1260 days and 1260 in the prophetic style are 1260 years.

From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and the reign of Antichrist will be a period of 1260 years. To fix the time exactly when those 1260 begin, and when they end is a matter of difficulty, and perhaps we must see their conclusion before we can precisely ascertain their beginning, some very learned men have dated the beginning of this period entirely too early. Mr. Mede reckoned the date about 456, if that were correct its end would have come about the year 1716. The truth is these 1260 years are

not to be reckoned from the beginning of these corruptions, from the rise of this tyranny, for "the mystery of iniquity began to work" even in the days of the apostles; but from their full growth and establishment in the world. Of the little horn, who was to wear out the saints of the Most High, and to change times and laws, it is said that "they were to be given into his hand," which can imply no less than the most absolute power and authority over them, until a time and times and the dividing of time. In like manner the holy city, the true church of Christ, was to be trodden under foot, which is the lowest state of subjection, the two witnesses were not only to prophesy but to prophesy in sackcloth, that is in mourning and affliction, the woman (the church) was to abide in the wilderness, in a forlorn and desolate condition, and power was given to the beast not merely to continue but to practice and prosper, and to do according to his will; and all for this same period of 1260 years.

These 1260 of the reign of Antichrist are not to be

computed from His birth, or infancy, or youth; but from His coming to maturity, from His coming to the throne; and in my opinion their beginning cannot be fixed consistent with the truth of history either sooner or later than in the eighth century. Several memorable events happened in that century. In the year 727 the pope and the people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor. In the year 755 the pope obtained the exarchate of Ravenna for himself, and thence forward acted as an absolute prince. In the year 774 the pope by the assistance of Charles the Great, became possessor of the kingdom of the Lombards. In the year 787 the worship of images was fully established and the supremacy of the pope acknowledged by the second council of Nice. From one or the other of these transactions it is probable that the beginning of the reign of Antichrist is to be dated. What appears to be the most probable is that it is to be dated from the year 727 when (as

Sagonius says) Rome and the Roman dukedom came from the Greeks to the Roman pontiff. Hereby he became in some measure a horn or temporal prince, though his power was not fully established until some years afterwards; and before he was a horn at all, he could not answer the character of the little horn. If then the beginning of the 1260 years of the reign of Antichrist is to be dated from the year 727 their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, according to a very early tradition of Jews and Christians, and even heathen, great changes and revolution are expected both in the natural and moral world; there remaineth according to the words of the apostle, Heb. 4:9, a sabbatism or holy rest to the people of God.

—Denton, Md.

The United States was founded by men whose minds were charged with the Bible spirit; and everything that is strong in the national character of the Anglo-Saxon race has come from Bible teaching.

THE AUTHORITY OF THE BIBLE

Whence Derived.—The Bible speaks with authority. This fact is granted by many who do not submit to its authority. It is not like any other book. Its tone is the tone of authority, of that moral right that inheres in the authorship of the book. The Bible claims to be from God and makes good its claim by the sanctions that accompany its messages to men. It promises blessings to those who obey its commands and threatens punishment to all who refuse submission to its authority. These promises and threatenings are often fulfilled in this life, as a watchful consideration of the results and consequence of obedience or of disobedience reveals. It is clear, then, that the authority of the Bible is derived from God its author. When it promises he promises. When it threatens he threatens. The peace and comfort it gives derives from a Person of infinite power and grace, who comes by the word into direct contact with the needy supplicating soul.

The Bible sets forth God as the creator of all men. As creator God has absolute right to dispose of men as He will. He may announce His will for men and make laws for them. These laws are the laws of a King. He may command obedience, and enforce obedience by suitable sanctions. The Bible exhibits His will, embodies his statutes and commandments and announces his grace to the rebellious. On every page of the divine book his authority shines forth. Thus the scriptures speak everywhere with authority, an authority supreme and unchallengeable.

Universal.—The authority of the Bible extends to every member of the human race. It touches each man, woman and child. It matters not what the condition of any man is, the Bible speaks to his soul in the tone of authority. He may be rich or poor, high or low, intellectually developed to the greatest degree or ignorant as the veriest hind of the field, the Bible speaks to him and expects him to hear and heed. He may complain against its authority and deny that it has any

right over him, yet its claim cannot and will not be denied, it still speaks in tones of thundering sovereignty. If he recognizes its authority and heeds its commands and entreaties, he will find it gracious, speaking in a love that melts the heart and draws the will into sweet reasonableness and yieldedness and confronts with a peace beyond all understanding. If he hardens his will toward its messages and refuses to accept its offers of peace, it will pursue him still with its sovereign power and condemn him to eternal retribution. He can never escape the authority of the word. It maintains its hold on him and confines him justly in everlasting ward.

Why do unbelieving men attack the Bible and keep up their opposition to it through long years, even to the end of life? It is just because of this very authority of the word. The unconciled conscience of evil men recognizes a something in the scriptures which speaks to their deepest sense of God, a sense denied and unacknowledged yet stirring uneasily in their

souls and making them aware of a future in which they must give account. The great mind of Herbert Spencer felt a growing fear in his later years, a fear of punishment in eternity. It was the authority of the Bible speaking to his conscience.

All Comprehensive.—Not only does the authority of scripture extend to every member of the race but it covers every one in all the relations of life. Our relations with God himself comes first. These are paramount. Then follow our relations to our fellow-men. What we should be and do in the family, the neighborhood and the state is clearly revealed in the Bible and with such supremacy of teaching and authority that no contrary teaching, no ethical system, no philosophy and no autocracy of man may contravene the divine word. Mere human philosophy, if received as a way of life, will blind the eyes and enslave both mind and heart. One needs to look only at the devotees of Christian Science to see how absolutely they are blind to the truth of genuine philosophy

and of revelation.

The authority of the word extends to rulers and governments. Its teachings are intended for the guidance of kings and all men in authority over men. The governments of men themselves have no authority but by authorization from God, and this is clearly revealed in the scriptures. All governmental institutions today in Christendom rest for their genuine authority on the sanctions of the Bible.

Mighty in Result.—Such authority carries with it the seal of its own origin and validity. It must come from God, and hence the scriptures that reveal and record it are His inspired word. That word is a record of words both human and divine. Many words in the scripture are the words of wicked men and angels and sometimes teach error. The teaching in such cases is not inspired, nor are the deeds of wicked men and angels inspired, but the record of their evil deeds and words is an inspired record. And so that word is true, "All scripture is given by inspiration of God." Maintain the author-

ity of scripture and men cannot deny its inspiration.

Carrying such influence the Bible comes to men as the greatest book in the world. No wonder that forty million copies in whole or in part went out into the hands of men in 1929. In spite of sin, unbelief, atheism and demonism, the word of God is the mightiest force in the world today. Thinking men, rulers, authors, men of business and men of science, fear for the things that are coming on the earth. Why? Because a premonition of judgment sweeps through the nations, and they fear that Armageddon and that lake of fire of which the word has spoken.

—Selected.

* * * * *

NEWS ITEMS

ENGLEWOOD REPORT

On Sunday, September 4th, Elder J. L. Myers of Loganville, Pa., began a series of meetings at this place. The weather was ideal and although at a busy time in this section our at-

tendance was good. Each evening Bro. Myers brought us a sound doctrinal sermon which was well received by the audience. One young lady made application for membership and was received through Christian baptism.

Services closed on Sunday night, September 18. Much good seed has been sown which we believe will bear fruit in due season. On September 16th we held our regular quarterly council and transacted the business of the church. All are working together harmoniously and we feel encouraged with the work at this place.

Our communion has been changed from the set date (fourth Saturday in October) to November 12, our Elder being away in meetings until this time.

Services on the day of our communion will begin at 10 o'clock a. m.

We wish to extend a hearty invitation to all loyal members of adjoining congregations to enjoy this service with us.

The presence of visiting ministers will be very much appreciated.

—Clerk L. W. Beery.

GREENTOWN, IND.

The Plevna church has just closed a real revival which helped all to take on renewed hope and energy. There was two young brethren received by baptisms.

We truly appreciate A. G. Fashnestock's messages and help but we no less appreciate our home minister, Bro. Peter Lorenze, who works so faithfully.

Our love feast on September 17 was officiated by Bro. Fahnestock. About 135 communed.

—Olive Deardorff.

SPRING HILL COUNCIL

The Spring Hill Dunkard Brethren met in regular council on Saturday, September 17th, at 1 o'clock. Our Elder being present took charge of the meeting.

Our love feast was the main subject before the meeting, preparation was made and the date set for Saturday, October 29th, an all day meeting, beginning at 10 o'clock. We extend a hearty invitation.

All coming to Greenville, Ohio, take Route 71 to Cole-town, turn west to end of

road and you will come out at the church; ones coming from Union City, Ind., may follow same route.

All come who can and above all pray.

—Gladys Wolford, Cor. Sec.
Greenville, Ohio.

ORION, OHIO

On August 20, our revival meeting began with Bro. B. F. Lebo in charge. These meetings continued for two weeks with good attendance and interest. Bro. Lebo gave us good gospel sermons and labored hard in the interest of the unsaved.

While, as an immediate result, only one was added to our number by baptism, others have been made to count the cost, and those in the kingdom were strengthened and encouraged on their way Zion-ward. We hope seed has been sown in hearts young and old that will spring up and bear fruit in the near future.

In these days souls are not easily influenced to break away from sin and the world and accept salvation. This is according to prophecy, and yet we professors may do well to look into our individual lives,

our homes, and our churches for some of the causes of these conditions. Seeking first the kingdom, more concern for the spiritual welfare of our children, and more concern for the purity of the church, may help.

On Saturday, September 3, our all day love feast was held. About seventy surrounded the Lord's table in the evening to engage in the sacred ordinances. Bro. Lebo officiated. No other visiting ministers were present. The ordinances were well explained by the ministers present, and all enjoyed a rich spiritual feast.

Let us continue to pray for and help the precious souls who enter the kingdom, and let us so order our lives that no one need be disappointed in the Dunkard Brethren church as their "life boat."

—F. B. Surbey,
North Canton, Ohio.

THE MOUNTAIN VIEW DUNKARD BRETHREN CHURCH

Our small congregation met in quarterly council September 7, 1932. Very near all the members were present. Our Elder J. E.

Bryant, being present read a short portion of scripture and gave a few remarks on the same. The annual visit was made and reported, all was in love and union.

We were glad to have with us Elder L. I. Moss and his daughter, Mabel, and also brother Reuben Rupp, all from the McClave district, Colorado. Elder Moss gave us a short address on the Sunday School literature of the Dunkard Brethren church at our council. At the same meeting directly after the council closed two applicants presented themselves for baptism, and was instructed by Elder Moss, and also baptized by him in the Colorado river. This brought real joy to our little band, to see dear ones coming into the fold.

Our revival meetings had been in progress for over a week, and were to continue until the evening of September 11th, on the evening of the 10th we enjoyed a very nice spiritual love feast. Four members of the Clover Leaf congregation came over the mountain to engage in the love feast with us. We were much pleased to have these members with

us.

Elder Moss gave us real plain gospel sermons and they wakened up a number of our friends, while only two came at this time we hope others may follow soon. We pray that the drawing influence of our Heavenly Father may still draw others into the fold.

There was two families of the Jamison brothers and sisters with us for several days from Quinter, Kan., we were sure much pleased to have them with us, as their presence added much to the spiritual uplift to our meeting, but as they had especially come for a load of peaches they could not remain with us until our revival closed. Our McClave brethren and sisters also loaded up a nice lot of peaches and started for home on Monday, September 12th. May God bless them all is our prayer.

—D. M. Click, Sec.

SENTENCE SERMONS

The world has nothing to bestow,
From our own selves our joys must flow,
And that dear hut—our home.

MUCH IN LITTLE

In the cathedral of Lubec, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:

"Ye call Me Master and obey Me not;

"Ye call Me Light, and see Me not;

"Ye call Me Way, and walk Me not;

"Ye call Me Life, and desire Me not;

"Ye call Me wise, and follow Me not;

"Ye call Me Fair, and love Me not;

"Ye call Me Rich, and ask Me not;

"Ye call Me Eternal, and seek Me not;

"Ye call Me Gracious, and trust Me not;

"Ye call Me Noble, and serve Me not;

"Ye call Me Mighty, and honor Me not;

"Ye call Me Just, and fear Me not;

"If I condemn you, blame Me not."

—Publisher Unknown.

We are rather low in manuscript now. If you have some good thoughts on your mind don't be selfish, put them on paper and

send them to us for publication. Selected material of the right kind will do, but original work is appreciated more by our readers.

We would like to encourage our young folks to write for our paper more.

We have many talented young brethren and sisters who could send us a "write up" on some scriptural subject of special interest to our young readers. Try it once.

The Monitor should be a regular visitor in the home of every member in our whole brotherhood. We would like for our Elders to take this matter up in their respective congregations. A little effort and cooperation along this line will substantially increase our mailing list.

We all like to see the Monitor a "good" paper. Send us "good" articles and it will be "good." Your Editor uses what you send him.

We appreciate very much the renewals and new subscriptions that have been coming in of late also the

words of encouragement
and cooperation in the
efforts put forth thus far.

—Editor.

BUILDING

We are building every day,
In a good or evil way;
And the structure, as it grows,
Will our inmost self disclose.

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is Character!

Build it well, whate'er you do:
Build it straight, and strong, and
true;

Build it clean, and high and broad;
Build it for the eye of God!—Sel.

“Withdraw thy foot from
thy neighbors house; lest
he be weary of thee, and
so hate thee.” (Proverbs
25:17). —Selected.

READ SLOWLY AND THINK!

Does my life please God?
Am I studying my Bibly daily?
Am I enjoying my Christian life?
Is there anyone I cannot forgive?
Have I ever won a soul to Christ?
How much time do I spend in
prayer?

Am I trying to bring my friends
to Christ?

Have I ever had a direct answer
to prayer? If not, why?

Is there anything I cannot give
up for Christ?

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SUNDAY SCHOOL LESSONS

Oct. 23—I John 1:1-2:11

Oct. 30—I John 2:12-29

Nov. 6—I John 3:1-24

Nov. 13—I John 4:1-21

Nov. 20—Psalms 103:1-22

Nov. 27—I John 5:1-21

Dec. 4—II John 1:1-13

Dec. 11—III John 1:1-14

Dec. 18—Jude 1:1-25

Dec. 25—Luke 2:1-20

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OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE MINISTERIAL SITUATION

"For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." (II Tim. 4:3-4.)

A clearer picture of the transition that has come about in the church, than this, could hardly be given. It is apparent that the prophecies of the New Testament are being fulfilled just as truly and just as accurately as those in the Old Testament. As the Jews were blind to the fulfillment of the prophecies in their day, just so are people blind and ignorant in regard to those things that are coming to pass in

these last days.

A little study of the foregoing reference given by one of the greatest leaders of the early church will reveal the why and wherefore of many things that have happened in the church as these modern times have come upon us.

We have in the gospel the will of God revealed for man in this dispensation; the only one acceptable to God. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"This, then, is "sound doctrine." It was upon these teachings of Jesus and his apostles that the church was founded, by and through them, men were convicted of sin and converted from a life of dis-

obedience and unrighteousness to a life of righteousness and obedience through faith, repentance and baptism and thus receive freedom of conscience.

As long as this "sound doctrine" prevailed in the church, it had power and influence over men to the saving of their souls. The church grew and prospered too. "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5:14.)

This state and condition existed in the church when those, in the ministry were men that had been called of God, were thoroughly resigned to his will and preached this "sound doctrine," (the things they had received of Christ) with great earnestness backed by the soul stirring spirit of God. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts 4:33.)

It is apparent though that Satan and his hosts of wickedness were not pleased with this state of affairs; so he set about to side track the church and tear down the work of

righteousness which had been set up on earth. In order to do this, he has used every conceivable method and maneuver within his resources. Not long after the establishment of the church his power and influence began to be felt.

The apostle in looking into the future was able through promptings of the spirit to foresee matters that would develop in the last days so in writing his closing instructions to Timothy urges him to "preach the word," reprove, rebuke, exhort with all longsuffering and doctrine. Why? In order that the true faith of the gospel might continue to exist on earth.

For the time will come when "they" (church people) will not endure "sound doctrine" (teachings of the scripture) but after their "own lusts" (evil desires of the flesh, eyes, pride and vanity of life) shall they "heap to themselves" (send to some college and hire some novice filled with delusions) teachers (hireling pastors) having "itching ears" (ears that desire the praise of men) and "they" (the hire-

lings) shall turn away "their" (the church people) ears from the "truth," (teachings of the scriptures) and shall be "turned" (transition in the church) unto "fables" (popular topics of the day, education, science, world peace, politics, flowery oratory that tickles the ears of the worldly minded, thus we have revealed the works of the Satanic forces that resulted in the apostacy of the church.

Now the "hireling ministry" is established in the great majority of churches, sound doctrine is relegated to the past when men were ignorant (?) by these enlightened men, who spend their time trying to bring about reforms in the social and political world.

Services in the sanctuary are devoted largely to such matters which are presented in a very pleasing way in order to edify the carnal nature and glorify the "creature" (man) rather than the "creator" God. What worship there is to most of these services is largely a cold formality which of itself is repulsive to true spirituality.

When sound doctrine is

rejected spirituality dies.

Many things have contributed to this state of affairs. One of the most prominent was the "college." As the educational activities of this modern age came on some of the leaders of the church conceived the idea of educating our ministry to better qualify them for preaching the gospel, (one of Satan's snares) so schools were established and young men were prevailed upon to prepare themselves for the ministry with the understanding they would get a good job where they would not have to work hard and get a nice "salary." This bait appealed to many young men so they flocked to the schools paid great sums of money to get this "necessary" preparation. Then many drives and solicitations were staged by which large sums of money were collected from the brotherhood through deception and flattery. As a matter of interest those large sums of money did make it nice for those who had conceived this idea and were recipients of the proceeds.

"This 'college machine'"

BIBLE MONITOR.

West Milton, Ohio, November 1, 1932

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way of manufacturing preachers seemed to work well for a while; the leaders saw to it that it did. Whenever there was a quantity of the finished product turned out they were sent out over the brotherhood to churches where the seed of modernism had been sown by traveling secretaries, lecturers, etc., from colleges.

The loyal ministers who had labored for years to build up the congregations and maintain gospel principles were quietly relieved and the educated novice was installed as a "hired pastor." Thus the program

was carried on till all those in the ministry who were preaching sound doctrine were either shelved or muzzled, giving the hireling a free hand to fleece the flock.

It seems that the time came though that about all the churches were supplied with a hireling. The "machine" kept turning out a supply right along causing an over supply of "prepared preachers," competition has become keen, the best man gets the best paying job, the next best gets the next and so on till all is supplied then the rest have to look out for themselves. Then too, a number of congregations have found out after they have been "fleeced," that they cannot support a hireling; as a result a number of these fellows are around hunting jobs. It appears likely that some of these who had prepared themselves for a life of ease may have to earn their bread by the sweat of their face like some of the rest of us.

After a study of the scripture one cannot help but discover that when God calls a man He tells him what to do and gives him an opportunity to do it and

he need not run around hunting a job.

It is a plain case that the modern way of manufacturing preachers is a failure and is largely responsible for the conditions that have developed in the church. With all their letters and degrees of training, for depth of thinking and ability to preach the gospel with power they are altogether out classed by those old forefathers in the ministry who are considered unlearned and ignorant men by these enlightened modernists.

It should be encouraging to us situated as we are that we have the opportunity of counteracting the influence of these modern deceivers and exposing their destructive schemes to the public. Although the tendency is to accept these modern innovations we may succeed in keeping some from being led astray. To this end our efforts are certainly worth while at least.

NOTICE

Because of a change in the plans of our Elder in his meetings, we will defer our communion service at Englewood, one week. The date will now be November 19, services to begin at 10 o'clock.

THE CHURCH AND ITS VALUE TO ME

A. G. Fahnestock

David said "I was glad when they said unto me, let us go into the house of the Lord." (Psa 122:1.)

David had found something that could be obtained in going to the house of the Lord, that many others have not found; therefore it has made him glad for the opportunity of going.

I wonder whether all of us recognize that something. The apostle Paul calls our attention to the fact, that in his time there were those who have not found it, and therefore have forsaken the assembly; and he further warns us, as in the later days. (Heb. 10:25.)

No doubt Paul noticed that there were, and will be those who will not know the value of the church. According to statistics Paul had some foresight. Surely there are many who have not found the full value of the church, because they have not made use of the church opportunities. Members of a worldly organization display their interest

by their presence etc., and tell us of the value of their meetings; and this cannot be compared with the far greater value of the church to the Christian.

Do we know its value?

Each individual is largely responsible for the value placed on or found in the church.

It is like the farmer who buys his implements, the value of a plow to him, is not what it cost the manufacturer to build, nor the price the farmer paid. The actual value is only determined by the way he takes care of it and makes use of it.

The one who will leave his plow to the elements of the weather, will find trouble on hand when he wants to use it, therefore of less value. It is the short-sighted farmer that reduces its value. The farsighted farmer wants the best value and therefore protects it, and keeps it in good condition; he reaps the benefit when that plow without difficulty turns down the weeds, so as to grow corn, etc.

There are too many short-sighted people in the church of today. May the scales

fall from their eyes so that they may have a clear vision of what is before them.

About 25 years ago I was invited to take the noon meal with a certain family; after thanks was given for the meal, the little boy said, "I want a piece of cake." Father sternly replied, "No, you follow the regular routine." But the boy insisted on having cake and finally mother said, "Well give him a piece." After he had devoured it, he wanted the 2nd, 3rd, 4th, and 5th piece. Father each time with more stress said, "No," but mother with her great heart of love and sympathy said, "Oh well, give him another piece." The boy received the five pieces of cake. My question to you reader is: which one loved the son? Father, who spoke in unquestionable terms, or was it mother? There are too many parents, members, deacons, elders, and preacher in the church of today who represent mother, they have a short-sighted love. I pray God that all officials and especially elders and bishops who permit short sightedness to rob them of wisdom, that they would at least

resign from their position for the sake of the souls of humanity and not lessen the value and power of the church. May we open our eyes and understanding to the great value of the church, with the wonderful and many opportunities it offers.

May none of us lessen its value, or blast the opportunities for the rising generation.

May our lives and conduct be such, that it will give the church more power and stay the hand of the enemy with his mighty forces.

The Christian is an asset to the church of Jesus Christ, not a liability.

If we want to save our souls and the souls of the rising generation, we must pave the way by maintaining the value of His church.

My dear brother and sister ask yourself the question: Have I fully cut loose from the world, lust of the flesh, the lust of the eye, the pride of life, selfish interests, envy, etc., and have I the faith which was once delivered unto the saints? Have I added to this faith: virtue (a habit to conform to the law of right), knowledge (a clear

and certain appreciation of the truth), temperance (habitual moderation), patience, Godliness, charity and brotherly kindness?

Have I recognized the value of the church and am I doing my best to maintain it?

After meditating upon this question may we apply our hearts unto wisdom.

—Brunnerville, Pa.

NORTHERN LANCASTER COUNTY, PA.

We the Northern Lancaster County Dunkard Brethren will hold our love-feast at Lititz on October 23rd beginning at 10 a. m.

We extend a hearty invitation to all who can to attend the meeting.

—A. G. Fahnestock
Brunnerville, Pa.

LOVE AND OBEDIENCE

J. F. Britton

Love and obedience are two great cardinal requisites in the plan of salvation. Jesus taught saying, "If a man love me he will keep my words." (Jno. 14:23.) Nothing could be plainer, the real test, and

proof of love is obedience. This is true in all the walks of life. "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon. (Matt. 6:24.) Again Jesus said, "He that hath My commandments and keepeth them, he it is that loveth me." (Jno. 14:21). Who is it, then who loves Jesus? There can be but one correct answer, "He that hath my commandments, and observeth to do them."

Every man, therefore, who has the New Testament has the commandments of Christ, and if he deliberately refuses to obey them from the heart, it cannot be said that he loves his lord. Hence it stands to reason that love and obedience go hand in hand, are correlative and inseparable.

Love is the actuating and inspiring motive that impels obedience. Hence the absence of obedience indicates the absence of love. This is the plain declaration of Jesus Himself. "He that loveth Me not, keepeth not My sayings." (Jno. 14:24)

Again we read, "For this is the love of God, that we keep His commandments; and His commandments are not grievous; for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith (1 Jno. 5:3-4.)

Thus we see that faith in this proposition is presupposed. For "without faith it is impossible to please Him; for he that cometh to God must believe that He is a rewarder of them that diligently seek him." (Heb. 11:6)

Love and obedience are the attributes of faith. They serve as testimony of our faith in Christ Jesus. Therefore it is only fallacy to profess to love Christ in the absence of obedience. No wonder the apostle James wrote, "Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." (Jno. 2:18). Yes it is that "faith which worketh by love." And in the language of the poet, it is true:

"Love is the fountain whence
All true obedience flows,
The Christian serves the God he
loves,

And loves the God he knows.
 "May love, that shining grace
 O'er all my powers preside;
 Direct my thoughts, suggest my
 words,
 And every action guide!"

In view of the foregoing facts and truths, the apostle Paul could, with a psychological interrogation write, "Know ye not, that to whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness." (Rom.6:16) Therefore it is obvious that love and obedience are the two cardinal requisites and dynamics that function in the hearts of those whose "lives are hid with Christ in God." (Col. 3:3)

Thank God and praise His holy name, that love and obedience are reasonable and possible; the natural consequences of a soul that has realized the redeeming love of Christ. It would be sad indeed if there were no ways for us to express our love and appreciation for that unspeakable love, that has made it possible for us to become sons and daughters of God. May we earnestly and sincerely pray:

O, for a heart to love my God!
 A heart from sin set free;
 A heart that always feels the blood,
 So freely shed for me.

A heart resigned, submissive, meek,
 My dear Redeemer's throne,
 Where only Christ is heard to speak,
 Where Jesus reigns alone. Amen.

—Vienna, Va.

SHALL WE GO TO THE POLLS?

J. A. Leckron

The writer cannot refrain from commenting on the splendid article in the October 1st Monitor, entitled, "Shall We Go to the Polls?" by Bro. H. C. Bowser of Brookville, Ohio. It is a timely warning, and our mind on this question is that we as members of the Dunkard Brethren church, and followers of the meek and lowly Savior, have no right to go to the polls and vote for any thing in the world, for we are as pilgrims and strangers here, and our citizenship is in heaven, and whenever we stoop down to voting in the world then we are getting out of the kingdom of heaven (the church) and voting in the kingdom of this world. Suppose there is a war declared in a few years and there is a call made for volunteers, and if necessary there will be a draft made for more men.

Now my dear reader, suppose the draft falls on you or your son who belong to the Dunkard Brtheren church? What right have you to ask exemption from going to war if you have voted for the president of the United States? He is the commander-in-chief of the army. It is very inconsistent to think of voting for public officials, and then not support them with your service. Do we do that way in the church? Do we vote for ministers and other officials in the church, and then not support them? If so, then we are not doing our duty in the church. Dear reader we should be very careful where we cast our vote, for we may be trying to serve two masters, and the word says, ye cannot serve two masters. We are a kingdom within a kingdom, and we are pilgrims and strangers here, so far as this world is concerned, and you all know that people from England, or any part of Europe, when traveling through the United States have no right to vote here. Then if we are the true children of God, our citizenship is in heaven, and we have no right to take

part in the political affairs of this country, for we do well if we take care of the Lord's work.

Much more might be said on this question, but let this suffice for this time, and we trust that every brother and sister in the Dunkard Brethren church will stay within the bounds of the church, and not step aside and vote for anything in the world.

—Greentown, Ind.

TREASURES IN BOOKS FOR BOYS AND GIRLS

A Review for Fathers,
Mothers and Teachers

Lewis B. Flohr

"Treasures in books for boys and girls" is a booklet issued by the Iowa State College Extension Service, Ames, Iowa, and presumably may be had on request, free. Extracts from it may be useful in guiding the reading of our children in right channels.

The following extracts are quoted from the booklet: Lincoln is quoted as saying, "The only schooling I had was in a log school-house where readers and

grammars were unknown. Instead, everyone stood up and read in turn from the scriptures." Does that sound familiar to any of the older ones of us? Not only does that recall to me my mother's description of what little schooling opportunity she had, but it also recalls my own experience when the teacher, as opening exercises in the morning, had the pupils read in turn from the New Testament, following this by prayer. How many schools are opened that way nowadays?

"The small child may learn from books about things that he has never come in contact with, such as animals he has not seen, foods that come from afar, or people who live in other countries. Thru books one may enjoy at leisure the resources of the greatest minds and the most interesting personalities of all times." Yes, and how much better life's outlook is and will be to the child, if in guiding his reading, he is led to read the life, in word and deed, of the most interesting personality and greatest personage that ever lived, the Lord Jesus

Christ.

"Give a man a taste for good books and the means for gratifying it, and you can hardly fail of making a happy man. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages." Sir John Herschel. Note that Sir John says, the best society; the woman who wanted to place her daughter into society, when told by the society leader that her daughter would be put into the best society replied, "Not the best, the highest." Remember in giving your child a taste for books or reading matter in any form that the important thing is not what the world considers the highest, the latest, or the most popular, but that which will make for real manhood, womanhood and worthwhile individuals.

"Teachers of English say that usually they can tell when pupils have a good background or reading as they have more ideas to ex-

press and a better choice of words, which enables them to speak or write with greater ease."

The imagination has been called the "door of the mind." It is the picture making faculty of the mind. Mental pictures enter the mind through reading, which are stored away to be recalled or combined later into ideas of one's own. Creativeness or the quality of mind necessary for original work of any kind or for invention, writing and painting is largely dependent on the development of this picture making faculty of the mind."

"Literature abounds with stories containing moral lessons such as (the fact that) friendship will pay, we must keep our promises, and the wicked are punished, while stories such as those of the Pilgrims or the explorers show the value of courage and daring."

"There are many books on how to do and make things, such as toy-making, cookery, making things with tools, or making electrical devices. Not only do these help children to find pleasure in good and

honest things, but often such books promote special skill or real achievement. This type of book may be good for the child who is inclined to too much living in the realm of fancy."

Plato once said, "You know the beginning is the chiefest part of any work, especially in a young and tender thing; for that is the time at which the character is formed and most readily receives the desired impression." Child psychologists of the present time hold the same view.

Thus, parents are the greatest educators of their children in the matter of reading habits. If we are to make available the treasures of books we must begin in babyhood. Dr. Hardin Craig, professor of English at the State University of Iowa says, "We must start reading while the children are in the cradle." Often when parents of children that are 10 or 16 years of age complain that "they just won't read a thing" the trouble lies in their failure to begin early by satisfying the rhyme, picture, or story hunger of very young children.

"Mrs. Mitchell (author

of a story-book for children) says, 'The ordinary fairy tale, which is apt to be the chief diet of the 4 and 5-year-old, confuses the child, because it does not deal with the things with which he has had experience.' "

"In a study made of the nursery school children at Iowa State College it was found that 3 to 5-year-old children showed more enjoyment in stories of real life than in imaginary stories such as those of birds and animals having human qualities. These children more often showed their interest in selected stories by changes in facial expression and by posture than by what they said or did."

"Another study showed that firstgraders were more interested in everyday life than in fairy or folk tales which make up about 90 per cent of the material offered in regulation first readers."

The following paragraph is quoted in order to disagree with it: "Rather than the "meddlesome" attitude of over-indulgence in separating wheat from the chaff in the reading of boys and girls, it is well to remember that the reading diet like

the foods we eat should have some bulk or roughage as well as concentrated food." Why mere bulk and why roughage in a child's reading material? If proper care is given to the reading material made available to the child, the meddlesome care referred to will not be necessary. How much more profitable the reading of my own childhood and boyhood would have been if I had had someone to "guide me;" as it was, being an omnivorous reader, I used not only Cruden's Concordance of the Bible, the weekly newspaper, my older brother's geography which was many grades ahead, but also any other reading matter available, which was mainly unprofitable.

"There are some pitfalls in reading that should be avoided. Small children with a vivid imagination and but little experience to guide them, are easily over-stimulated causing fears of all kinds. Night fears often result from stories which make children shiver with fear or melt into tears of compassion. . . . Stories involving weird or superstitious ideas should be avoided. The child who

reads of thieves, robbers, or daredevil feats, may try to perform some of them. It is said that juvenile crime follows the production of movies depicting crime or newspapers filled with crime stories. Tales involving brutality, trickery, and immorality should be avoided”

Not only should reading such as is condemned in the paragraph just quoted, be avoided, but also all that is unreal and impossible. I need only refer to the all-too-well-known “funnies” and “comics” to be understood. Likewise “hero-worship” should be avoided in the child’s reading matter. If the fairy tale and nonessential stuff that fills most of the beginners and primary reading books used in the public schools were replaced by proper material, the child’s outlook on life would be much more real and worth while and the child would have much greater opportunity and possibility of making a real and useful citizen.

Finally, should a ny reader hereof obtain the booklet referred to, let them remember that they must do as does the wideawake

and wise minster who may use a commentary or Bible dictionary in his preparation work—take good care to “prove all things, hold fast to that which is good.” The booklet contains a list of books, etc., that may be useful to some parents.

—Vienna, Va.

THE ANTICHRIST TO BE DESTROYED

Rev 19. Chapter 19-20

J. H. Beer

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with whom he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. What Daniel hath described under the character of the little horn, and the blasphemous king, Paul hath described under the character of the man of sin, the son of perdi-

tion; what St. John hath described under the character of the beast, and the false prophet; that same tyrannical, idolatrous, and blasphemous power, ecclesiastical writers denominate Antichrist, having thus traced his character and description, his rise, progress, and continuance, let us now consider his fall, when at the expiration of the prefixed period of 1260 years his kingdom shall be destroyed for evermore. The prophets are not more expressive of his elevation than they are of his destruction. They not only predict his downfall in general terms, but also describe the manner and circumstances of it. And St. John's account being larger and more circumstantial and particular will be the best comment and explanation of the others. I cannot pretend to prophesy, I can only present events in the order of my apprehension, the prophets have placed them, modesty is required in the interpretation of all prophecies and especially in the explanation of things yet future. It may be proper to say, that having seen so many of the prophe-

cies fulfilled you have the less reason to doubt of the completion of those that are to follow. At this time we are living under the sixth trumpet, and the second woe, (Rev. 11) the Othman empire is still subsisting, the beast is still reigning, and there are protestant witnesses still prophesying in sackcloth; and this sixth trumpet and second woe must end before the seventh can sound, or the third woe be poured out, which is to fall upon the kingdom of the beast. Before the end of the second woe it would seem that the papist will make a great and successful effort against protestant religion. When the witnesses shall have near finished their testimony (that is toward the conclusion of their 1260 years) the beast shall make war against them and shall overcome them. They shall lie oppressed and dead as it were, to the great joy and triumph of their enemies; but they shall rise again. According to the method and order wherein St. John hath arranged these events, they must happen before the end of the second woe, or the fall of the Othman

empire, (Eze. 38, 39). And Daniel 11:44-45 has given some intimations that the Othman empire shall be overthrown in opposing the settlement of Isreal in their own land in the latter days. When the Othman empire is overthrown, and the second woe is past, then according to St. John 11:14, the third woe cometh quickly, which comprehends all the severe and terrible judgments of God upon the kingdom of the beast. In like manner when Daniel hath predicted the fall of the king of the north, or the Othman empire, (12:1) he subjoins immediately that there shall be a time of trouble, such as never was since there was a nation, even to that same time, that will sure be the tribulation period. At that time however God's people shall be delivered every one that shall be found written in the book; (woe signifies sorrow, grief, misery) with each successive woe the grief and sorrow becomes more intense. First they are described in a more general manner (Rev. 14) as the harvest and the reaping of the earth, and as the vintage and winepress of the wrath of God, then they

are represented in a more particular manner, (Rev. 15,16) the seven vials or the seven last plagues.

For in them is filled up the wrath of God, which are so many signal judgments upon the kingdom of the beast, so many steps and degrees of his ruin. Then her covenant with death shall be disannulled, and her agreement with hell shall not stand; when the overflowing scourge shall pass through. Remember what St. Paul saith (Rom. 11:25) "I would not brethren that ye should be ignorant of this mystery, that blindness in part is happened to Isreal, until the fullness of the gentiles be come in. And all Israel shall be saved."

Now these and the like predictions, we suppose will take effect and this great revolution be accomplished, about the time of the fall of the Othman empire, and the Christian Antichrist, Gog and agog, we believe to be the Turks or Othmans, and they shall come up against the children of Isreal, in the latter days, to oppose their settlement in their own land, and they shall fall in some extraordinary manner upon the

mountains of Israel, (Ezk. 38 and 39). Daniel 11:45 predicts the fall of the king of the north upon the glorious holy mountain, at that time shall Michael stand up, the great prince who standeth for the children of Israel. When these great events shall come to pass, of which we collect from the prophecies this to be the proper order, the 1260 years of the prophesying of the two witnesses, and the tyranny of the beast shall end together, the conversion and restoration of the Jews succeed; then follows the ruin of the Othman empire and then the total destruction of Rome and the Antichrist, when these events shall come to pass, then shall the kingdom of Christ commence, or the reign of the saints upon earth (Dan. 7:-26-27.) The rapture will precede the last tribulation period, which we shall notice in another article which shall follow. Glory to God in the highest.

—Denton, Md.

COON RIVER, IOWA

May 21st and 22nd we held our love feast. The

weather was ideal and a good representation of members were present. Three visiting ministers were with us, all taking part in the meeting. Altogether we had a very spirit filled and long to be remembered meeting. Closed Sunday noon by singing. "When shall we all meet again."

June 12th our representatives at A. M. gave us a good report. This was enjoyed by all who were able to be present. We were indeed sorry that affliction and distance kept some away.

July 31st we were agreeably surprised to have Bro. John Hawbaker and family of Minburn with us. He gave us a good sermon on Matt. 25, warning us of the danger of failing to improve our talents.

August 14th we were again pleased to have with us some of our Dallas Center brethren. Bro. Roscoe Royer gave us the message from Luke 12:22-28, admonishing us strongly as the ravens must work to gather their living, so must we work in the Master's vineyard. And as the lilies must grow to become a pure and perfect lily, so

must we grow in spiritual wisdom and knowledge and the Master will care for us.

Since our last report we have had cause to rejoice over the coming of our Bro. Ruyel and family from Alabama. This gives us new courage to press on in the work of Christ's kingdom. Bro. Ruyel talked to us last Sunday on self surrender and obedience to God.

September 4th our four isolated members living at Fernald, with some of their friends of the Church of the Brethren, numbering sixteen in all, drove over and worshiped with us. We did enjoy this getting together and fellowship.

September 14th we had our business meeting. A good spirit prevailed. Elected delegates to our coming district meeting. We send one paper pertaining to the work of District No. 3.

—Elizabeth Erb,
Gale, Iowa.

MECHANICSBURG, PA.

We the members of the Mechanicsburg Dunkard Brethren church met in quarterly council on Sep-

tember 29th, with our Elder J. A. Miller presiding.

We decided to have our love feast on Saturday and Sunday, October 15th and 16th, to which all members are kindly invited. We decided to set permanent dates for our love feast the second Saturday and Sunday of May and of October for our spring and fall love feasts.

On August 14th Elder Jacob A. Miller began a series of meetings for us in Mechanicsburg and continued two weeks. As a result two precious souls were made willing to forsake the sinful pleasures of the world and unite with the children of God by Christian baptism. May the Lord bless and guide them through life.

We desire the prayers of all the faithful that we may all live faithful through these trying times.

—Mrs. Ruth V. Lebo
R. 7, Carlisle, Pa.

WENATCHEE, WASH.

Wenatchee Dunkard Brethren met September 9th for district meeting. A number of visiting brethren and sisters were with us

who helped us very much. Bro. Garst of Waterford, Cal., gave us some very inspiring messages while here, also Bro. Withers of Pendleton, Ore., gave us some fine messages. Our meetings were well attended and one young man gave his heart to God. Another young man was taken into the church since we last wrote so we are made to rejoice and we feel we are gaining a little.

On Saturday evening we held our love feast which was very helpful to all. We are hoping and praying we may be built up and made stronger by our being together. We ask an interest in the prayers of all of God's children, that we may be made strong in the work of the Lord.

—Dora R. Spurgeon,

BETHEL, PA.

We the Dunkard Brethren of the Bethel church, located at Frystown, Pa., held our dedicatory services on August 21st with a number of ministering brethren present from neighboring churches.

We had our harvest meeting services in the morning,

Elder Thomas Ecker and Elder A. G. Fahnestock delivered the sermon. In the afternoon Elder Jacob A. Miller and our elder, J. L. Myers preached the dedicatory services, and in the evening Bro. Charles Ness stayed with us and gave us an inspiring sermon which we longed and prayed for. We are few in numbers and our doors are always open for visitors which are always welcome especially the ministering brethren.

We ask an interest in your prayers that we may stand by the word of God, and work for the upbuilding of His kingdom so we might grow and prosper.

Bro. David Ebling, Clerk.

MAKING A GARDEN

Man plows and plants and digs and weeds,

He works with hoe and spade;
God sends the rain and sun and air,
And thus a garden's made.

He must be proud who tills the soil
And turns the heavy sod;
How wonderful a thing to be
In partnership with God.

—Exchange.

MAKING SEPARATIONS

Fundamentalists are accused of fostering a divisive

movement. Elijah met the same charge in the days of Israel's apostasy; Ahab greeting him as one that "troubleth Israel." Divisive? Of course! The division is here; why not confess it and face it? We are yet herded together within our various denominational fences, but where is the unity? Can there be unity between men who believe and men who deny the doctrine of the virgin birth, the doctrine of salvation through the shed blood of the Lamb of God? For our own part, we do not desire unity with men at the cost of the fellowship which is truly "with the Father and with His Son, Jesus Christ."

If for taking this position we are called dividers, our reply is forthcoming, "Is there not a cause?" The responsibility for division rests not with Bible Christians, they occupy the same position they have occupied all along; they have not changed, any more than the truth has changed. The responsibility rests with those who have deserted the old paths, "denying the Lord that brought them, and bringing upon them-

selves swift destruction." Let them answer for the present state of things in the church of God.

Selected, Jessie M. Demuth

THE HIDDEN GLORY

If we knew of our dependence
On the God who gives us life,
If we knew of His compassion
As He sees us in the strife
If we only saw the glory
That is shining over there,
We would read His word more
faithful

And study it with care.

If our minds were not so crowded
With the cares and things of time,
If our thoughts could soar to
heaven

And explore that blissful clime,
If our eyes could see the vision
Of that land so far away
We would read his word more
careful

And sense it as we pray.

If we'd contemplate the future
Looking thence for sure rewards,
If we'd tune our ears to listen
To those sweet and heavenly
chords,

We'd go pressing toward the mark
Of that glorious aftermath,
With His word a lamp unto our
feet,

A light unto our path.

—Selected.

McCLAVE, COLO.

Cloverleaf D. B. church
met in regular quarterly

council Saturday, p. m., October 1, with our elder, Bro. Moss as moderator. One letter of membership was received.

Brethren L. I. Moss and Marion Raesch were elected delegates at district meeting to be held at Dallas Center, Iowa, October 10th. Three queries were passed to send to district meeting. Our series of meetings to be conducted by Bro. J. P. Robbins of Ohio, will begin October 12.

Love feast will be at the close of meeting October 29th, at 10:30 a. m. We extend a hearty invitation to visitors to come and be with us.

Sister Arduis Raesch.

"HE WAS MOVED WITH COMPASSION"

J. F. Britton

"When He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plentiful, but the labourers are few; pray ye, therefore the Lord of the harvest, that he

will send forth labourers into his harvest." (Matt. 9:36-38.)

As those burning, urgent and sympathetic conditions loomed up before Jesus, His soul and sympathies were stirred with compassion, and he appealed to his disciples to pray to the Lord of the harvest to send forth laborers into His harvest. We see a repetition of those sad heart-rending conditions today.

September 17th Bros. L. B. Flohr and O. L. Strayer and the writer left our homes in Vienna, Va., en route to Roanoke, Va., where Bro. Flohr had an urgent call to preach for the Conscientious Objectors in their reunion.

The writer stopped off at Luray, Va., where he was met by Bro. J. A. Racer, who took him to Rockey Branch, located on the western side of the Blue Ridge mountains, in Page county, high up among the rugged rocks. Here we mingled with the people and tried to preach Jesus to them for one week, eight sermons in all.

We preached one sermon at Beahm's Chapel, and attended the love feast with

the Berean congregation near Dayton, in Rockingham county, where Bro. D. S. Flohr was holding a series of meetings.

Bro. Racer and the writer returned to Luray Saturday night, and Sunday went again to Beahm's Chapel for eleven o'clock service and then to Rockey Branch for services at 2:30 p. m. and 7:30 p. m., thus closing our labors there.

Monday, September 26th, Bro. Racer accompanied the writer across the Blue Ridge mountain in Rappahannock county, where we preached four sermons and made a number of visits with the people.

Looking back over our visits into the homes at Rockey Branch, seeing the sad conditions and hearing the mothers and fathers express themselves in sorrow and tears over their spiritual condition, we are made to think how Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Jno. 4:35.)

Rockey Branch is the most inviting field for the D. B. church that the writer knows of, and the church should put forth a special

effort to take advantage of this opportunity. It is not only an urgent "Macedonian call," but a challenge that should stir and quicken the heart of every member of the church, with the spirit of Christ for perishing souls.

The same sad conditions exist at Mount Olivet in Rappahannock county. It is heart rending indeed, to see how modern "religion" can devastate and depreciate the spirituality of a once spiritual church. It made our hearts bleed to behold the irreverence, coldness and indifference in the church while a number of the members are going here and there, seeking the bread and water of spiritual life. Hence, it is just as Jesus said: "The harvest is plenteous but the laborers are few; pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest."

The writer feels to thank Bro. J. A. Racer and others for their untiring kindness and courtesy while we were with them. Amen.

—Vienna, Va.

SHERWOOD, OHIO

The Bryan church held

their council September 3rd, with our elder, Bro. S. P. Kurtz presiding.

Bro. Arthur Miller was chosen elder for the coming year. Bro. Miller began a series of meetings on September 18th, continuing one week, and preached the word with power.

On September 24th we held our communion with Bro. Miller, who is an able speaker, officiating, and churches looking for help should not forget Bro. Arthur Miller.

—Velma Sponseller.

HE GIVETH MORE GRACE

He giveth more grace when the
burden grows greater,
He sendeth more strength when
the labors increase;
To added affliction, He addeth His
mercy,
To multiplied trials, His multiplied
peace.

When we have exhausted our store
of endurance,
When our strength has failed when
the day is half done,
When we reach the end of our
hoarded resources
Our Father's full giving is only
begun.

His love has no limit, His grace has
no measures,
His power no boundary known unto

men;
For out of His infinite riches in
Jesus
He giveth and giveth and giveth
again.

—Selected.—

ANNOUNCEMENT FROM SHREWSBURY CHURCH

The Lower York County Dunkard Brethren are beginning a series of meetings October 30th, which will continue for two weeks and close with a love feast November 13th. A hearty invitation is extended to all to attend these services if possible. Those that cannot be with us in person can be with us in spirit, hence we solicit an interest in your prayers in behalf of these services and the evangelist, Elder A. G. Fahnestock, of Brunnerville, Pa., so that we might be strengthened spiritually and that souls may be gathered in for the Lord.

Dear reader remember the date for our love feast, November 13th, all day services, 9 o'clock a. m. Sunday School, 10 a. m. preaching. Dinner served at the church, Services in the afternoon and the sacred ordinance in the evening in

the Lower York County D.
B. church, Shrewsbury, Pa.
—Chas. H. Ness, Cor.
Dallastown, Pa.

COME BACK, MY BOY

Can a boy forget his mother's
prayer
When he has wandered God knows
where?
It's down the path of death and
shame,

Chorus—
Come back my boy, come back I say,
And walk now in thy mother's way.
Come back my boy, come back I say,
And walk now in thy mother's way.

Can a boy forget his mother's face
Whose heart was kind and filled
with grace?
Her loving voice it echoes sweet,
She waits, she longs, her boy to
meet.

Can a boy forget his mother's door
From whence he wandered years
before?
With tears and sighs, she said,
"Goodbye,
Meet me, my boy, beyond the sky."

Can a boy forget that she is dead,
Though many years have passed
and fled;
Those tears, those prayers, that
sweet goodbye?
She waits to welcome thee on high.
Selected, Sister D. M. Click
Grand Junction, Colo.

The Bible Monitor should
be a welcome visitor in
every member's home.

* * * * *
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* * * * *

SUNDAY SCHOOL
LESSONS

Oct. 23—I	John 1:1-2:11
Oct. 30—I	John 2:12-29
Nov. 6—I	John 3:1-24
Nov. 13—I	John 4:1-21
Nov. 20—	Psalms 103:1-22
Nov. 27—I	John 5:1-21
Dec. 4—II	John 1:1-13
Dec. 11—III	John 1:1-14
Dec. 18—	Jude 1:1-25
Dec. 25—	Luke 2:1-20

BIBLE MONITOR

VOL. X

November 15, 1932

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

As this season of the year comes upon us again our minds turn to the thought of Thanksgiving. No doubt there never has been a time since that first special day of thanksgiving that people in general experienced what is the common lot of most of us at the present time. It seems all classes of people from the greatest to the least are bearing burdens, undergoing trying circumstances and meeting difficulties never before experienced. Not only is this true in our own country, but this condition seems to be existing the world over. Many and varied are the theories and reasons put forth to explain this situation as well as the plans and suggestions as to how to proceed to relieve the pressure of these circumstances.

The kings, presidents and great statesmen have been putting forth great efforts to bring about a change for the better. With all their efforts it seems the condition has been gradually growing worse. The outlook for the future to the ordinary observer is by no means encouraging.

Without question the most complete, accurate and reliable explanation of the existing condition is found in the Holy scriptures. Then, too, we find in this book directions, which if followed by the human race would completely remove all of the burdens and distress which we are experiencing. No doubt mankind is responsible for the conditions existing.

"They have corrupted themselves on the face of the earth." "Cast away from you all your trans-

gressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?

For I have no pleasure in death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye," (Ezek 18:31-32.)

It is true now though as it was in the time of Israel, "The people will not harken." Because of this we certainly cannot expect much improvement.

With this gloomy aspect before us do we have anything for which to be thankful? One only needs to stop and consider briefly to find an answer to this question. With all the trouble, sorrow and tribulations that are upon us, there is much yet for which we should be grateful to our Maker.

In fact we believe it is conditions such as are about us that cause us to really appreciate the necessities of life, food and raiment. "And having food and raiment be therewith content." What good is it going to do us in the end anyhow, to lay up treasures on earth? Even if we succeed in holding them in times like these,

sooner or later we shall have to leave them. How much better it is to hear the word of the Lord. Some of us at least can be thankful that our efforts have been according to his instruction.

It appears that this generation has had too much prosperity for its good. People in general were so well supplied with plenty of everything for years that their hearts turned to "eating, drinking and making merry." Then, too, the conveniences and improvements of this modern age brought luxury and ease in a measure to folks not for their good, giving them ample time and opportunity to gratify the desires of the flesh. Much of this luxury and ease was the result of unsound financing schemes propagated by unscrupulous promoters, which eventually came to an end.

Now that tribulation is upon us, it causes us to stop and consider, which we believe will be for the good of many at least. "In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after Him.

(Ecc. 7:14.)

It is remarkable with all the trying circumstances how our needs have been supplied. In the past few months most of us have been confronted with many problems which were hard to solve. Yet somehow the good Lord has provided ways and means to carry us through the crisis.

For this we are thankful indeed. Then, too, we are made to marvel to see many round about us who in our estimation are deserving of greater blessings than we, experiencing difficulties from which we are spared.

The past season has been such that our harvest has not been as bountiful as at times, yet most of us are supplied with sufficient for our needs. We cannot but mention too, that our health, strength, peace, happiness, right use of mind and body are all the result of the mercies of God. "For in him we live and move and have our being."

Another blessing for which we should be truly grateful is our church privileges. The ever present opportunity of engaging in religious activities that are in accordance with our

convictions on the scriptures.

Although the enemy has been trying with all his powers to stamp out the truth from the face of the earth, with all of the deception and modern trickery, we rejoice that there is yet a people who, as little children accept the word of the New Testament as a message from heaven and teach it in full; and who obey from the heart that form of doctrine delivered unto them through the Lord Jesus Christ.

Then, too, we think of the many prophecies of the scriptures, the fulfilment of which we see on every hand. This points us to the near approach of our Savior's return to gather his faithful ones; for He said while here in regard to this period of time, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21:28.)

This indeed should cause us to rejoice not only at this Thanksgiving season but continually even though our burdens become heavier and our tribulations increase soon our deliverance

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

shall come.

For all of these and many other blessings, we should be deeply grateful to Him who reigns supreme..

So let us give thanks.

**INTERESTING OUR
YOUNG PEOPLE IN
THE MONITOR**

F. B. Surbey

No doubt there are many of our older brethren and sisters who do not read the Monitor, but we feel certain that the percentage of young people who do not

read it is much greater still. There are reasons for this that may be traced to various sources. Our aim in the article is not to discuss these reasons, but rather to try to awaken in our young people more of an interest in the Monitor.

The various avenues of our church activities are intended for the promotion of the Lord's cause and the good of each individual in our brotherhood. If these intentions or purposes are to be accomplished and the faith of our fathers maintained by our organization through future years, our young people must be inspired to love and trained to carry on the work of the church in her various fields.

If the Monitor can help its readers to live our motto and arrive at our aim, the time required to read it is time well spent for both young and old. How then can we induce young people to lay aside other matters of less spiritual value, and interest themselves in the Monitor for a few hours twice a month?

In the October 15th issue our editor encourages young people to write for the Monitor. This will be

one way, or at least one step in solving the problem. If young people will write, other young people will read their writings and be inspired to write themselves. Young readers will not only appreciate uplifting and character-forming essays on Bible topics, but will soon feel somewhat acquainted and will enjoy each other's fellowship on paper. Should they be permitted to attend annual or district conference, they will the more be "pleased to meet" those whom they have learned to know through the Monitor.

In the same issue of the Monitor referred to, you will find a selected article on the "Bible." Even though some may have read this writeup on the Bible before, it will do anyone good to read it again and meditate on the same. This young brother, therefore, has not only introduced himself to the Monitor readers, but he has suggested to us that he considers the Bible a wonderful book and wishes to create in us readers the same feeling towards the Bible he has. Why should not some other young people accept the suggestion of

this article, and show their interest in and their knowledge of this wonderful book by responding with an essay on some Bible matter that has impressed them?

In connection with the encouragement to have our young people write for the Monitor, we would suggest this plan: Let some young person from one congregation write an essay on some Bible character, and another young person of the same or near neighbor congregation write an essay on some quality of that same character. For example, "Daniel" and "Courage," or "Abraham" and "Faith." These two essays should appear in the same issue of the Monitor. In a later issue then, two young people from another congregation could submit their essays. Other themes such as great events of the Bible may be used. One describing or discussing the event proper, and the other commenting on the causes and effects with their practical lessons.

These are mere suggestions meant to provoke young people to good works. You and our editor can work out the subject and method. For those who are

willing to contribute, the reward may be a good course in English, in Bible study and in Christian influence. It is understood, however, that this will require a little effort. When we do work for the Lord He expects us to do our best according to our talents. Then too, prayer and the guidance of the Holy Spirit must help our efforts to make the work a success.

Another step towards getting our young people interested in the Monitor may be to have some older person contribute some special Bible work interesting to young people; such as a series of Bible outlines giving a birds-eye-view of the contents of the Bible, with perhaps questions and answers and suggestions of special scripture to be studied or memorized.

If young people will be encouraged to read and write for the Monitor, and young and old will co-operate with the editor to make the paper the best possible for all ages, we are sure both the Monitor and the individuals will be helped.

—North Canton, O.

FLOWERS FOR THE LIVING

If you have flowers you would like
to give

To some one, you may have forgotten,

Go give them today while they live
Don't wait and then place them
on their coffin.

If you have something kind and
good to say

About someone whom you love,
Don't wait until they are called
away

To the heavenly home above.
But tell them today while they are
here

The many things that you
appreciate,
For by and by you may shed many
a tear,

If you wait until it is too late.

Someone may be carrying an awful
load

As they struggle along life's way,
We could help them along the road
If we would show them our kindness
today.

Kind words and flowers are always
in place

To give some sister or brother,
Don't wait until they end life's race
And then give them to some
other.

Oh, give me my flowers, while I live
That they may help me to be
strong and brave,

To fight the battles of sin and strife,
Don't wait and then pile them on
my grave.

Composed by Chester Hiatt

Read the Bible Monitor.

THE RAPTURE AND CHRIST'S COMING

Revelation 19:9

J. H. Beer

Write blessed are they which are called unto the marriage supper of the Lamb, and he saith unto me, these are the true sayings of God, state of being blessed; (Blessedness, signifies the state of being blessed; happiness; heavenly joys) I Thes. 2:19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. (I Thes, 4:16-18.) This is the rapture and will precede the beginning of His millennial kingdom. At the rapture Christ comes as the bridegroom to take unto himself his bride, (the church), (Eph, 5:25-32.)

And the church will escape the tribulation near the close of the reign of the Antichrist, Dan. 12:1. At the rapture He comes to meet the saints in the air, (I Thes. 4:17) every one whose name is written in the book will escape the awful tribulation, the rapture is being caught away, at the coming of the bridegroom, is full of the sweetest comfort for the believer, therefore Paul says comfort one another with these words, (I Thes. 4:18). At the revelation Christ comes with his saints to take vengeance on the ungodly, and those who obey not the gospel of our Lord Jesus Christ. (Jude 1.)

He gave a comforting promise to the church, in Rev. 3:10, because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, (the whole habitable world). At the rapture Christ comes as the bridegroom, (Matt. 25:10) to take unto Himself His bride, the church. At the revelation, He comes with His bride to rule the nations, (Rev. 2:26

and 19:15.

In Luke 21:28 the rapture is referred to at the beginning of the tribulation. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (Redemption here meaning the first resurrection, same as Rom. 8:23.) In Luke 21:31 the Revelation is referred to, when "these things" (the tribulation) have come to pass, and the kingdom of God draweth nigh. The rapture may occur at any time, Matt. 24:32-42. The Revelation will not occur, until Antichrist be revealed, and all the times and seasons (which point to the day of the Lord) in Lev. 26, Daniel, and Revelations be fulfilled. The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, II Pet. 2:9. No man knows the day or the hour, but Jesus is coming. I know of no other incident in the scripture that is referred to as often as the coming of Christ, it is spoken of and referred to more than 350 times, and yet many church members have never heard

a sermon preached on this subject.

In the first chapter of Revelation, in V. 7, John speaks of Christ coming, and also in the 22:7,12 and 20, he mentions it three times. Who can say we need not be concerned about His coming, Jesus repeatedly asks His servants to watch. In referring to His coming in the verses referred to Christ uses the word behold, (which signifies, to fix the eyes upon; have in sight; to look; direct or fix the mind). We dare not be careless with such admonition, brother, do not be discouraged if you are accused for being too enthusiastic about His coming, II Pet. 3:4. Saying where is the promise of His coming? For since the Father fell asleep all things continue as they were from the beginning of the creation. The danger is that people are not thinking enough about His coming, their vessel will be empty, and their lamp gone out, (Matt. 25:1-13). No incident in the word gives me so much comfort as meditating upon the rapture. Let me draw you a pen picture as I see it. (I Thes. 4:14) For if we

believe that Jesus died and rose again even so them also which sleep in Jesus, will God bring with Him. (Christ) will be there, James that was beheaded will be there, yes and Stephen that was stoned to death will be there, Paul that was beheaded at Rome will be there, Peter who was said to have been crucified with his head downward will be there, then those who were martyred for the cause of Christ, they will be there, rather than accept the mark of the beast and kiss the crucifix, they died for Christ, yes and all that sleep in Jesus will come with Him. Let us come a little nearer home, I remember the brethren who used to visit my Father's home in my boyhood days, how they would burn midnight oil talking about God's word and the interest of the church, they will be there if they continued in the faith; yes father and mother have gone, they died in the faith of Jesus. I think of my oldest sister, an earnest worker for Christ, she sleeps in Jesus, she will be there. There are so many that we cannot mention all that we hope to

meet, if we live till the rapture we will be caught up in the clouds to meet the Lord in the air, V. 17, if we prove to be faithful. If we should fall asleep in Jesus before that time we expect to be among those who come with Him.

Paul says wherefore comfort one another with these words, (Tit. 2:13) (I am) looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Allelulia, I cannot help being enthusiastic in meditating upon this wonderful event, since we do not know the day or the hour the important thing is to be ready.
—Denton, Md.

THANKSGIVING DAY

Zora Montgomery

I begin this article by asking two questions: How much will the Thanksgiving Day of 1932 be like the Thanksgiving Day of 1621? How much will the Thanksgiving Day of 1932 be like the Thanksgiving Days when each one of us was a little boy or a little girl?

We all know the history of the first Thanksgiving

Day in America, but to bring it to our remembrance, I will give a brief account of it.

A band of pious people in England, not being allowed to worship God in the way in which they believed, escaped from that land with great difficulty and settled in Holland in the year 1608. They lived here for twelve years and then came to the decision that Holland was not their home, because they wished their children not to grow up with the Dutch children and establish the Dutch customs and language. They hired a vessel, called the Mayflower, and sailed for America. Their company numbered one hundred and two. All the adults, excepting two or three, were in their prime of life. After reaching the new land they sent out an exploring party and on December 16, one hundred and two days after leaving Plymouth, England, they landed on what is now known as Plymouth Rock.

In the midst of stormy weather they set to work building little cabins for their homes. This was a severe and hard winter for them. Half of their num-

ber died. At one time there were only seven sound persons who were able to wait on the sick. But these people had not come for an easy time. They came with the expectations of hardships and struggles, and when the Mayflower returned to England in the spring not one of the surviving thought of returning with it. The following summer they worked and toiled and raised their crops, and when fall came around again they felt they had something laid up for winter. They were so thankful they could have a home where they could, unmolested, worship God according to their belief. As a result of this, they set a day apart to give thanks unto the Lord for all the good He had done for them in the midst of their sorrows and trials. I picture them as meeting in their church house for worship, and eating a dinner together. They may have had services again in the afternoon. I do not know.

As the coming Thanksgiving Day approaches, our minds naturally turn back to the past Thanksgiving Days. Some will think of

their school days previous to Thanksgiving Day—of drawing pictures of turkeys and pictures of fields with corn shocks and pumpkins and all such autumn sceneries. Some will think of the visits to grandmother's house, eating turkey and pumpkin pie. Some will think of it as the day on which they were permitted to go hunting and see how much game they could bring in. Some will think of it as a church going day, when they with their parents, big brothers and sisters could assemble together, while the minister would bring to the minds of all, things for which they had to be thankful during the past year. Perhaps, after church some kinsfolk or the church would meet together for a dinner and a social time. Now, after we have each thought of the things we most enjoyed on Thanksgiving Day let us think again of what was the real purpose of the first Thanksgiving Day in America and how it was conducted.

But, perhaps, this year is so different from all other years and some may think they have nothing for which

they can be really thankful, true, it is different as every year is different. So was Pilgrims' first year in America different from all other years that have followed. Think of the hardships those people endured in building their home so far away from loved ones they had left behind. Think of the disease, the sufferings, the sickness and deaths which they experienced. Should such an undertaking be taken today, I fear those surviving would be sailing back to their former homes again. But those people had a true and noble purpose in mind. They had the faith and put their trust in God to help them work on and carry out their purpose in spite of all their sorrows and disappointments. With their faith, sorrows and disappointments they had the spirit for a Thanksgiving Day. As I think back to this time, I feel certain that this was a day which brought much spiritual strength to them for enduring their further trials.

Some one may say, but how can one be thankful when there is so much sin, sorrow, and disappoint-

ment? Dear friend, sorrow and disappointment are two of the elements of the soil in which thankfulness grows. If all were pleasure and no trials we would not know how to appreciate the good things we do enjoy. I believe if those Pilgrim fathers and mothers would have had easy sailing and a prosperous settling in this land they probably would have forgotten from where all their prosperity came. They would not have known to whom to be thankful. It is our sorrows, disappointments and trials that help us to know and appreciate our blessings. May we learn to be thankful for our sorrows and difficulties as well as for our joys and prosperity.

I close by asking two questions: How can we spend the Thanksgiving Day of 1932 to cause the children of today, when they come to mature years, to look back to it as a day of much real joy, and one that was well spent in the service of our Lord? May we each one make the second question more personal: In what can I spend the Thanksgiving Day of 1932 that it may be the most pleasing

unto God?

—Ankenytown, Ohio.

WHICH CHURCH?

By J. A. Leckron

The above question has confronted millions of people in the past, and is still confronting many sinners, and professors today. And why should such a question be so hard to solve? We believe the great trouble lies in the fact that too many people fail to heed the command, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," (John 5:39.) These are Jesus' own words and why should any one take any preacher's word, much less those that are of the flock; it means for us to search for ourselves like they did of old, "They searched the scriptures daily to see if these things be true." In Eph. 4:4, 5, 6 we have, "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all,

and in you all." This scripture ought to convince any one seeking for the truth, and light, that there is only one way, hence only one church. We think all will admit that Christ set up one church only, and if that be true, then why so many kinds today?

The above scripture says, "One Lord" and most people believe that, but when it comes to "one faith" they say, yes we have that faith, but we have reason to doubt it, when it comes to the "one baptism" for many of them divide it up into three, namely: pouring, sprinkling, and immersion, and then have many different modes on these three different ways, and why so many ways?

Paul says in I Cor. 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." Does this scripture sound like we could join ourselves to any organization, regardless of whether that organization had the right form and mode of baptism? And if we want to be in Christ's church, we

will all have to work together as Paul says in Eph. 4:13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If we do as Paul says here, then we will become strong and not be moved, see Eph. 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The writer has in mind the popular preachers of today that are removing some of the land marks, which we call ordinances, and say they are non-essential. Some say that feet washing is an ancient custom, and not to be practiced in the church, when Christ Himself told the Apostles that He had washed their feet to give them an example, and also told them that they should do to one another as He had done to them. Then some tell you the bread and wine is the Lord's Supper, which is absolutely false, for they had a supper on the table, a full meal, and while

they were still eating, He took bread and blessed it, and broke it and gave it to them, stating that it was to represent His broken body, and He also took the cup after supper, and blessed it and said for them to drink of it, for it represented His shed blood, and also said, as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till He comes, and now this communion is to point us back to the cross where our Savior died that you and I might have eternal life if we do His commandments.

The supper He instituted at the same time to point us forward to that great supper in the end of the world when our dear Savior will gird Himself and serve us. This is called the marriage supper of the Lamb. In fact we do not believe it difficult to know which church is doing the will of God, and if there are those who have joined themselves to some church that do not do all the commands and ordinances, I am at a loss to know why it is so difficult to change to the one in which all are practiced.

Dear reader, do you think

God would be a just God, if He would save those that did not do half of the commands? I think not. For "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Or if we that do all the commands scarcely be saved, think you that God will save you that do only a few? Paul says in Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God." Do you think the spirit of God will lead you into one church and me into another? Well some may say, how may I know that I am in the right church? We will let I John 2:3-4 answer it. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." So you can see what people are that say they know God and do not keep His commandments. I John 4:1 says, "Beloved believe not every Spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." You do not need to go to college to

be smart enough to know who these false teachers are for they are all around us everywhere. Christ's church is composed of a body of members that have said goodbye to the world, and are striving to walk in the straight and narrow way. I John 2:16-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away; and the lust thereof; but he that doeth the will of God abideth forever."

May the Lord help us all to live such lives that we may be ready to meet Him when He comes, is our prayer.

—R. 2, Greentown, Ind.

THE PROMISE TO ABRAHAM

—
L. I. Moss
—

The promises of God are unchangeable. The promises of God are far reaching. In Gal. 3:8 there is a wonder-

ful promise, "In thee shall all nations be blessed." This promise is still in effect now. In the 29th verse, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." God made this promise 430 years before the old law was given, this we find in the 17 verse, but we who believe on Christ and follow Him now are still enjoying the benefits of that promise. In the 19th verse we are told why the law was given, "It was added because of transgressions till the seed should come to where the promise was made." This seed we learn was Christ, as we have in the last part of the 16 verse. The Jews placed lots of stress on this promise and boasted they were the seed of Abraham. In one verse they were, but in another they were not at all, because they refuse to own Christ as their Savior.

I am glad for what we have in the last three verses of this chapter, the 27th tells how we put on Christ, then the 28th verse says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are

all one in Christ Jesus." The word also tells us God is no respecter of persons.

Dear readers I like to think of the future when we all get home with God and Christ as our elder brother, where there will be no rich or poor, Jew or Gentile, black or white, but all will be one in Christ Jesus. Also in this chapter we are clearly shown there never was any salvation in the old law. This is clearly shown in verses 11, 12, 13, because of some of these truths and with verses 24 and 25, which says, "The law was our school master," then follows and says, "we are no longer under a school master." I doubt if we should place as much stress on the things of the old law. I would rather preach and press the requirements of the new covenant. I am sure if we will measure up to the requirements of the new covenant all there is in the old covenant for the Christian will be covered by the new. Christ came to fulfill the old law. The old law said thou shalt not kill. Christ in the new says we shall not hate our brother. Oh how great is that promise God made to Abraham 430 years before

the law was given and we can now, by having faith in Jesus, be seed of Abraham and heirs of that promise.

—McClave, Colo.

THE MILLENNIUM REIGN OF CHRIST

Revelation 20

J. H. Beer

Millenium (Latin) is the same as Chiliad (Greek) and both mean a thousand years. Both terms stand for a righteous term of government, a government upon the earth, to last a thousand years. Premilential Christians hold much in common with the Jews, but also that our Lord Christ is the Messiah; that He is to return to the earth and overthrow Satan, and all ungodly government and lawlessness, having the church with Him will establish a kingdom of righteousness, Jerusalem as the capital, regather and converted Israel, and all nations included in a universal kingdom of righteous government. The Jewish writers throughout the Talmud hold that this Millenium will be their deliver-

ance from all their enemies, with the recovery of Palestine, and the literal reign of their Messiah (The Orthodox Jew) is still looking for Christ at his first coming. Post Millennialists, hold that the present preaching of the gospel will result in the conversion of the world and usher in an era of righteousness and a government of justice to last a thousand years, after which the Lord will return for a general judgment. It is well to have these distinctive views of the Millenium clearly in the mind. Contrary to post-millennial views, the literal reign of Christ, with his saints, for a thousand years is plainly stated in the twentieth chapter of Revelation, 1, 2, 3. Six times is the expression "A thousand years" repeated, verses 2, 3, 4, 5, 6 and 7. At the end of the tribulation Christ will begin His literal reign of a thousand years, Rev. 19:20-21 and 20:1-3. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand

years. It will be indeed a happy time with the Antichrist destroyed, the Devil chained and a righteous government upon the earth with Christ as Sovereign King.

The principal point of the question, namely, will the coming of Christ occur before the Millenium, and may it happen at any time as pre-millennialists believe, or will it occur after the millenium and thus be a thousand years in the future as post-millennialists believe?

In II Thes. 2:8 the Antichrist, who is on all sides confess to be pre-millennial, is to be destroyed with the brightness of His (Christ's) coming, (this is His coming at the revelation). This fixes the coming of Christ to be pre-millennial. See also Matt. 24:29-31. The true church is a persecuted, cross-bearing people thereunto appointed, so that all who live Godly in Christ Jesus shall suffer persecution, (II Tim. 3:12), and this will continue until Christ comes, which precludes any millennium until after His coming. The millennial kingdom will be a literal reign of Christ on

the earth, and not simply spiritual exaltation of the church; a king shall reign in righteousness (Isa. 32:1, Jer. 23:1-6) upon the throne of David (Isa. 9:7). In Jerusalem (Jer 3:17) the apostles shall sit upon the twelve thrones, (Matt. 19:28) and the saints shall reign upon the earth. (Rev. 5:10) Jesus is in heaven, "at the right hand of God," I Pet. 3:22.

Heaven has only received Him until the time of restitution of all things which God hath spoken by the mouth of all His holy prophets, (Acts 3:21) when He shall come again, to sit in the throne of His Father David. This proves His coming to be pre-millennial. The Devil will deceive no one during the thousand year reign. I Thes. 5:4-6. But ye, brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day we are not of the night, nor of darkness. O that will be joyful, when we meet to part no more, Jesus says if I go and prepare a place for you I will come again and receive you unto myself, that where

I am there ye may be also. Amen.

—Denton, Md.

THE PRAYER COVERING

F. E. Plummer

I find that a question that is much talked of in this modern age in which we live is the prayer covering.

I am sure the ones that think it unnecessary would read I Cor. 11:1-6 with a willing heart to do as Paul teaches us, there would be no disputing about it. For we find written there that any woman praying or prophesying with her head uncovered dishonoreth her head.

Now some say the hair alone is given for a covering. If so every woman would have power on her head either saint or sinner; but in I Cor. 11:10 Paul says, "For this cause ought the woman to have power on her head because of the angels."

Some may say, for what cause? Simply because she is of the weaker sex, and must have power on her head to put her equivalent to man in praying or

prophesying.

If the hair is the covering, why in I Cor. 11:6 does Paul say, "For if the woman be not covered let her also be shorn." If the hair be the covering why does he say "Let her also be shorn?" Now certainly there must be two different coverings. The hair covering and an artificial covering. One which has been set aside for the woman in prophesying.

Now ought means binding or necessary. If the covering is necessary for the child of God in the feminine sex to wear, I find it should be worn at all times because Paul commanded us in I Thes. 5:17, to pray without ceasing.

Now I, with some others, saw a sister of our own precious faith without her covering or bonnet on her head in one of our cities.

This moved me with compassion to see the pitiful sight. Moreover it was an elder's wife, one which should lead the flock.

I was made to wonder if she was ashamed to show where she stood for Christ. If so Christ tells us (Mark 8:38) that "whosoever therefore shall be ashamed of Me and My words in

this adulterous and sinful generation, of him also shall the Son of Man be ashamed." Certainly this would be a sad occasion to the follower of Christ.

Then, too, I wonder where her power would be to pray, should an accident occur as often does nowadays, oh, would this not be a mournful time to the child of God?

So let us all as followers of the true faith of Jesus Christ press on toward the high calling of Christ; no difference how much the cost or sacrifice may be. It may be a battle here, but for the rich rewards over there.

—Troy, Ohio.

FROM JERICO TO JERUSALEM

Lillie Kauffman

We cannot of course follow our Lord in all His journeys but I think of His life after He left Galilee for the last time. He seems to have been in Perea in different parts of Judea and in Jerusalem more than once before the end came. His last journey to Jerusalem our Lord healed the ten

lepers, and here came to Him the rich young ruler, whom He loved, and who went away sorrowful because he could not meet the test which Christ imposed. Above all we love to think of the mothers of Samaria flocking around Him with their little children, for they must have seen in His gentle face that He loved the little ones even before He rebuked the disciples with the undying words. "Suffer little children, and forbid them not to come unto Me, for of such is the kingdom of heaven."

And we often think of where he spoke of the great supper, and the lost sheep, the lost coin, and of Lazarus and above all, which tells the story as never before or since, it has been told of the sinner turning to God, the lost son coming back to his father's house.

Rightly do the scriptures speak of going down from Jerusalem to Jericho, but our journey is in the opposite direction, a toilsome upward climb, and again we think of Bartimus calling out, "Thou Son of David have mercy on me," which was readily and promptly answered. And

again we think of the Master speaking of the pounds and the glad words, that comes to all Christians today, "Well done, thou good and faithful servant."

God speaks to our souls in silence. Seldom find we a soul still enough to hear God speak. Our souls need the silent hour. Have you learned to love it, dear reader? It is the sweetest joy of a Christian life.

But this reform, like every other, must begin with individuals. Will you begin at once the habit of private prayers to God.

Though we be few in number let us keep on praying for one another till God calls us home.

"And when He had sent the multitudes away He went up into the mountain to pray; and when the evening was come He was there alone." (Matt. 14:23.)

—Waynesboro, Pa.

OBITUARY

Sister Lucy Ellen Evers was born August 21, 1870. After a very brief illness fell asleep October 6, 1932, aged 62 years, 1 month and 15 days.

Sister Evers was a mem-

ber of the Church of the Brethren from her youth, until November 6, 1927. She was one of the charter members in organizing the Berean congregation of the Dunkard Brethren church, near Dayton, Rockingham county, Virginia. She was a faithful member, always ready to lend a helping hand in the work of the church. The large attendance at her funeral bespeaks the friends her Christian life and influence had won in the community in which she lived.

She will be missed in the home and in the church, but her influence will continue to live among us.

She is survived by one sister, Mary R. Evers, with whom she lived, and one brother, Martin H. Evers and several nieces and nephews.

Funeral services were held in the Beaver Creek Church of the Brethren in charge of Elder L. B. Flohr and Elder J. A. Racer of the Dunkard Brethren, and Elder A. E. Thomas of the Church of the Brethren. Interment in the cemetery nearby.

—J. D. Glick.

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NEWS ITEMS

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WAYNESBORO, PA.

The Waynesboro congregation of Dunkard Brethren met in regular quarterly council Saturday, October 8th, at 1:30 o'clock, in charge of our elder, D. S. Flohr.

Not much business came before the meeting, all was transacted in a quiet pleasing manner.

It has been requested that we have more evening services. It has been decided to hold two evening appointments a month until our next council meeting, and then it will be decided definitely.

We have felt very grateful for the coming of our brethren during the absence of our Elder, while he was away on evangelistic work.

Brother Arthur Rice came and gave us a good unadulterated gospel message on the morning of September 11th. On the evening of September 25th Bro. Jacob Miller came into our midst and gave us a very

good message.

We have Sunday School each Lord's day morning at 9:30 o'clock, with preaching following. Evening appointments are as follows: October 16th, 30th, November 6th, 20th, and December 4th.

We will also have preaching on Thanksgiving morning at 10 o'clock by a visiting minister.

All are invited to these services.

—A. Mae Tharp.

DALLAS CENTER, IOWA

On September 25th, our series of meetings started with Bro. J. P. Robbins of Ohio in charge. He gave us good gospel messages and sowed the seed, which is the word of God. May the seed which was sown grow and bring forth much fruit to His name, honor and glory.

The district meeting of the 3rd district was also held at our church. We also had a lovefeast with a good number surrounding the tables. We were glad for the presence of the brethren and sisters from a long distance. They are welcome to come back and

worship with us any time they can. Now those meetings are in the past, may God help us to profit by the messages we heard from God's word, and may we all live true and faithful to God to the end, and if we do, we shall receive a crown of righteousness.

—Orville Royer.

NORTHERN LANCASTER COUNTY, PA.

We, the Northern Lancaster County Dunkard Brethren and sisters, have enjoyed a very pleasant lovefeast on October 23rd. We met in the morning at 10 a. m. and Bro. Ray Shenk and Oscar Mathias brought splendid messages during the forenoon.

In the afternoon brethren Joe Myers, L. B. Flohr, A. B. Rice and B. F. Lebo did the preaching, which we again felt come to us through the power of God.

In the evening 57 communed. Eld. Lewis B. Flohr officiated.

Elders and ministers present were: Eld. J. A. Miller, Ray Shenk, Benj. F. Lebo, and Oscar Mathias of the Mechanicsburg congregation; Eld. Lewis Flohr of

Vienna, Va., congregation; Chas. D. Ness and Joe Myers of the Shrewsbury congregation; and Eld. A. B. Rice from the Mountain Dale congregation. We surely appreciated the presence of all and the excellent service rendered.

—A. G. Fahnestock.

SWALLOW FALLS, MD.

On June 11th of the present year Eld. D. S. Flohr and W. H. Demuth of the Waynesboro congregation were with us in council.

Eld. W. H. Demuth delivered a strong sermon in the evening.

There being a committee asked from the district, the following committee was appointed by the Elders of the district: Eld. J. L. Meyers, chairman, Eld. D. S. Flohr, secretary, Eld. A. G. Fahnestock.

This committee was with us August 22 and labored with the church for the unity and the peace of the church at which meeting Eld. D. S. Flohr was unanimously elected elder in charge.

Bro. Flohr labored earnestly for the upbuilding of the church. On October 6th

he met with us in council.

He labored earnestly with us in council for the peace of the church, in spite of all his labors, two of the ministers would not adhere to the decisions of the former committee and thereby have relieved themselves of the ministry and of membership.

The Swallow Falls congregation earnestly pleads for the prayers of the church in our behalf, that we may prove out faithful.

—Martha G. Folk.

Fort Hill, Pa.

ELDORADO, OHIO

We, the Eldorado Dunkard Brethren church, met in regular quarterly council September 21st, with our elder, Bro. Lawrence Kreider presiding. Bro. Abram Miller read I Cor. 6, and commented on the same. The deacon brethren made the report of the annual visit, everybody was in peace and union. All the business was disposed of in a pleasant and peaceful way.

On October 1-2, Bro. Lawrence Kreider gave us three spiritual sermons which makes us all feel a

great responsibility in our Christian life.

The 8th of October we held our love feast with a number of visiting brethren and sisters with us, which we appreciated very much.

The ministering brethren present were: Brethren H. C. Bowser, L. W. Beery, Lawrence Kreider and Peter Lorenz, the latter officiated.

A few of our members were not present because of sickness in the home. Among them were: Bro. Peter Fiant, of Connersville, Ind., who is in his eighties and in failing health. Pray for our dear brother who is isolated and would so much enjoy meeting with us in worship. May the Lord bless him abundantly.

Bro. H. C. Bowser, of the Plainview church, expects to be with us October 15th and 16th and give us three sermons.

May the blessings of God attend every work of righteousness to His glory.

—Gladys Miller, Sec.

West Manchester, Ohio.

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SUNDAY SCHOOL LESSONS

- Oct. 23—I John 1:1-2:11
- Oct. 30—I John 2:12-29
- Nov. 6—I John 3:1-24
- Nov. 13—I John 4:1-21
- Nov. 20—Psalms 103:1-22
- Nov. 27—I John 5:1-21
- Dec. 4—II John 1:1-13
- Dec. 11—III John 1:1-14
- Dec. 18—Jude 1:1-25
- Dec. 25—Luke 2:1-20

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ARE WE READY FOR AGGRESSIVE ACTION?

Since the launching of our movement we have often been reminded in these columns, at our conferences and otherwise, of the need of more aggressive action.

The exhortation is in order for truly the need is apparent. In engaging in a work such as we have undertaken, the restoration and maintenance of the true faith of the gospel, with spiritual apostasy, depravity and corruption abounding on every hand, it could be expected that for a time at least our efforts would be of a defensive nature.

If successful in maintaining our integrity, justifying our existence by the scriptures and consistently proving our claims to the extent

of building up a sound, orderly working body, it would seem reasonable that the time would come for more aggressive activity evidenced by a forward movement of our forces against the hosts of wickedness about us.

The Christian church is an aggressive church. The instruction of the Master in the great commission (Matt. 28:19) is "Go ye" indicating the need of activity, which suggests to us the thought of work that is aggressive in nature. In connection with this we must notice however that they were to "Tarry at Jerusalem" until they were endued with power. There is a point here that is vital. Should the disciples have launched out without this "power" their efforts would have been in vain. Likewise, for us to attempt

aggressive action without due consideration and necessary preparation would be folly indeed.

To illustrate the matter under consideration let us notice the following:

When one nation decides to wage war with another it is very careful as to the preparation that is made so as to be successful in the undertaking.

They call together those that are to engage in the conflict, place them in training camps and there a man of experience instructs them in the art of warfare. One of the first things required is for each man to put on the "uniform," a distinctive garb that designates him as a soldier. This uniform is to soldiers a protection in time of battle as they are able to distinguish one another from the enemy.

Then again these soldiers are placed under a commander who drills and trains them to act in unison. It is required of them that they respect this commander and be submissive and obedient to his orders. After a thorough course of training they are then ready to go forth to battle. Let

us remember these things that qualify a man as a soldier:

He must learn the art of warfare.

He must wear the uniform.

He must learn to act in union with his fellow soldiers.

He must be respectful and obedient to his commander.

An army trained in this manner has power and can operate successfully on the battlefield. For an army to go forth to battle without this necessary preparation would be folly and would only result in confusion, disorder, consternation and utter defeat.

We can get a valuable lesson here. It appears that in this matter, "The children of this world are in their generation wiser than the children of light." (Luke 16:8).

These few important points must be taken into consideration before launching out in aggressive action. A clear picture of what is required by way of preparation for us to engage in this conflict successfully is found in (Eph. 6:13-17), "Wherefore take

unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand; stand therefore, having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God."

In connection with this the following are important. We must learn the art of warfare. This we must learn from men of experience in the church who have engaged in conflict and know the secrets of approaching and combating the enemy.

We must put on the uniform. As the scriptural armour is essential to the spiritual man so the "uniform" a plain distinctive garb is essential to the physical man. It not only is a means of witnessing for Christ but is a protection to us as we engage in conflict. As in the case of the soldier it is essential that

this uniform be a specified order of dress worn by all. Without system or order in this matter neither gospel uniformity nor modesty can be perpetuated.

We must learn to operate in unison with our brethren and sisters in the church. The scriptures distinctly teach "unity of action." "That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Unified action in the church is just as essential as it is with soldiers on the battlefield.

Unity can only be attained through complete obedience to specified rules and regulations, which leads us to the next thought.

We must be submissive and obedient to our commander.

In the church like in the army, there must be a controlling force to direct the activities of the movement.

This controlling force that interprets our orders and gives us our instructions in action is "conference." Our conference must be respected and we as soldiers show our respect by being submissive and obedient to its dictates.

The Holy Spirit, our

BIBLE MONITOR.

West Milton, Ohio, Dec. 1, 1932

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teacher will prompt each individual in our ranks to make a complete surrender to these qualifications of a soldier of the cross.

It is well that we consider these important points before going forth to battle.

For us to undertake aggressive action without the necessary preparation would be just as disastrous to us as it would be for an army to undertake an attack on the enemy with men that were not trained or qualified to engage in battle.

So let us remember as we consider this matter. If

the rank and file of our membership have been in "camp" long enough that they know the art of warfare, are completely unformed, have learned how to operate in unison and are willing to obey the instructions of our governing body, then, and then only are we ready for aggressive action. If we are not completely qualified we had better "tarry at Jerusalem" yet awhile.

HABITS AND EXCUSES

D. S. Flohr

There are many who have habits and don't regard them as such, and when you speak to them about their habit they just begin to make excuses, (lies). In reading the good little paper, the Monitor, I see the items on the use of tobacco and the awful slam on our fair young girls of America, who we sure feel sorry for (God lead them to see the error of their way). And right here we want to say that while we were in Virginia for four weeks we did not see one single girl smoking. We were more

than surprised and did not fail to praise them for it.

Well, these are wonderful days of temptation for the young folks of this nation in which we live, God help them to overcome the evils. We do not believe there is one person in this world that has a habit but that they could quit if they wanted to and tried.

Just this little note on this subject, in our youth there was a poor family living near the east side of the Blue Ridge Mountains in Maryland, the father was a habitual smoker, he would lie in bed after he had retired and smoke. One night he set the bed on fire and nearly burned up his home and family and after saving them by hard fighting he quit right at once. But the awful results were left behind. Then he said I will just chew a little and he became worse than he was at the smoking. The good old hard working mother would often send the little son in the home, to the store for the awful weed for the father, with the instruction not to stay for "You know that your father gets so irritated when he does not have his tobacco,"

and then the usual instruction which was right, "Now don't you chew any," but why tempt the boy or girl in that way, so the son one day took off a leaf that was hanging loose thinking that father and mother would never find it out, but they did all right. Oh, how sick! (Now why spend your money for that which is not bread and that makes sick and ruins the nerves of our bodies that ought to be kept clean and pure for the indwelling of God's Holy Spirit.)

So the father was in a drug store one day and said I wish I could quit this chewing and the druggist said you can, and pulled down a jar and gave that father some chips and said now when you feel you want to chew take one of these and chew it, but you must "want to quit" (will power).

Well that father left this world with a clean thought that he was rid of it all and his lips were not soiled to leave here. And that boy was always glad that it made him sick, but in later years when he thought it was big, he began smoking, but all at once he saw what

it was doing and he just quit right off and has always been glad that he did for they both are nothing but a dirty filthy habit, and the writer has not come across one yet that uses it that was honest that does not say so.

Now it might be that some one might like to try out the chips, if so you ask your druggist for India Chips, but oh, how bitter, you won't want them long.

Now just this bit of witness to this little son that went to the store and got so sick was the writer and so you know the rest,

Dear one that is addicted to this awful habit don't begin to form excuses but pray to God and ask him to help you and then you do your part an really try and you will be surprised how quick you can quit by God's help.

—Shady Grove.

FAIRVIEW CHURCH

We met in regular council on Friday evening, September 16th at the home of Bro. and Sister Geroby Stumps. The reason for having our council on Friday evening was that our elder would leave on Satur-

day to hold a week's meeting at Bryan, Ohio, and our brother and sister Stump live quite a distance from the church and are getting old and don't like to drive after night, so they welcomed us in their home which we all appreciated very much, with our elder, Bro. Arthur Miller in charge.

As our members live some distance apart and were nearly all present at this meeting we decided to pay the annual visit. We found the members all in peace and union, still willing to work for an increase in holiness within themselves and others.

All business that come before the meeting was disposed of in a Christian like manner.

On the evening of October 1st we held our love feast, it being our first love feast since we organized. The weather was ideal and we all enjoyed a good spiritual feast with 36 communicants. We were pleased to have with us two visiting ministers, Br. Koonen of Gravel Hill and Bro. J. Akner of Fort Wayne, Bro. Koonen officiated.

On Sunday morning we

met at the church at 7:30 for morning worship with Bro. Akner in charge, after which we served breakfast at 8 a. m. to all present. At 10 a. m. we met for Sunday School; the Sunday School was given over in charge of Bro. Koonen.

At 11 a. m. Bro. Akner gave us a splendid message, his subject was obedience. Following this we served dinner at the church for all that was present. We all enjoyed a good social meal together, which will long be remembered.

We have Sunday School every Sunday at 10 a. m. followed by preaching. We welcome everybody that can be with us at any or all of our services.

—M. B. Morris,
R. 3, North Liberty, Ind.

THE PRAYER VEIL

I Cor. 11

J. A. Leckron

In studying this question, we find many different views regarding the time it should be worn, but if we take the Word as it is, we will become united on it.

We believe the reason we do not all see alike now is, that we have drifted so far away from the real meaning, and design of it, that it takes some time to get back to it as it really means. We that are older in the church can well remember when the sisters wore their prayer veil all the time with but few exceptions, and the exceptions were those who did not care to comply with command in the Word. Now let us see what Paul starts with. He says in the first verse that he wants us to be followers of him, even as he also follows Christ. Then in verse two he says, "Now I praise you, brethren that ye remember me in all things, and keep the ordinances, as I delivered them to you." He gives us to understand that he wants to keep the ordinances as he is going to give them to us further on in this chapter. Now he wants us all to know our place in the church; that is, he wants to teach each one of us of our headship, and in verse three he says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ

is God." Here we find that the head of all is God, then Christ, then man, then woman; but some may say, "Suppose a woman has no husband." To make that clear, Paul was not talking about husband and wife at this time, but showing only headship, and it has nothing to do as to husband and wife, but to show that man is head of woman, the same as Christ is head over man, and God head over Christ.

Now since we have our headship established, we will go to verse four, which says, "Every man praying or prophesying having his head covered, dishonoreth his head" (Christ). Now who does man dishonor? It is Christ he dishonors for He is his head. Now when is man not to cover his head? Then if man does not want to dishonor his head (Christ), then he must not cover his head. But someone says, "When shall a man not cover his head?" The answer is, "When praying or prophesying." But one says, "Can a man cover his head when not praying or prophesying?" Now to answer this question I would have you know that this covering spoken of

here is not a weather covering, but was a veiling which the sisters should have worn at that time and place, as you will learn in verse seven when we come to it. Does it look reasonable or even sensible for a man to run and get a veiling, and put it on his head, when he is not praying or prophesying? Then we must come to the conclusion that the man was not to cover his head at any time with this prayer veil. Now we go to the fifth and sixth verses which says, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: (man) for that is even all one as if she were shaven. For if a woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."

Now the question arises in the mind of so many, "When and how much must I wear the covering?" I have noticed so many times, sisters, that as soon as the minister would dismiss the congregation, they would grab their prayer veil, stuff it in their hand bag, or give it to their husband to carry in his pocket, and I now call

to mind a sister, the wife of a deacon, who, when we were going to meeting about seventeen miles away, that she happened to think that she had forgotten her covering, and of course we had to drive about four or five miles back for the very thing she ought to have had on her head. Now sisters, suppose you are going on a journey some place, either in auto or otherwise, and there happens to be a wreck, and you would be the one that was seriously hurt, would you not feel better if you had your covering on, than to have it at home, possibly in the bureau drawer? Do you think you could pray to God just the same without it on? Do you think you have that kind of a God that He will require less of you in the church than others that are willing to go the limit and be safe? Now let's be reasonable.

In the seventh verse it says, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of man." When does he say a man may cover his head? Good reasoning will tell us

that man is not to cover his head at any time, but you must understand that this covering mentioned here is not a weather covering, but it was that veiling or covering that the sisters should wear, and if a man must not wear it at any time, is it not reasonable to conclude that the woman should wear it all the time? There is no question about the covering being worn too much, but there is a question about not wearing it enough; so then why not be on the safe side where there is no question?

Now sisters, the writer is not taking this stand to discourage you, but to encourage you to do the thing that is required and be safe, and take no chances, "For if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

We do not believe that the sisters would have drifted away from this command so much, had it not been for so many so-called leaders in the church, and we believe the time is coming when they will have to answer for it. Methinks I can hear the woman say to God in that great day, "The man thou gavest me, he said I did not have to

wear the prayer veil at all times." And what will the man answer to God? Sisters, our prayer is, that we may study the word more, and not take any man's word for it. What we need in these last days is more regenerated preachers who are not afraid to preach the Word, and then we should do as they did in the apostolic church, they searched the scriptures daily to see whether these things be true, and if we would do that, we would know more about the Word of God.

May we all ever live faithful to our calling and never be afraid we will do too much, is our prayer.

—Greentown, Ind.

THE GENERAL EPISTLES

F. B. Surbey

The general epistles composes a part of the second general division of the New Testament. They were written to a scope of people wider than any one single congregation. Most of them were written to Christians in general. Four dif-

ferent authors are the writers. These are recognized as having been two of the twelve apostles and two of the brothers of Jesus.

Peter said, "No prophecy of the scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost." Recognizing this fact, we have found these Epistles brim full of teachings on practical Christian living, and also full of admonition and warnings which all present-day Christians need. They have therefore been for us timely, interesting and helpful Sunday School lessons. A few questions following, may help both young and old to rivet some of the Bible knowledge we have gained, and the vital facts that were revealed to us, more thoroughly upon our minds.

How many general Epistles are there, who wrote them, and which ones have only one chapter? What two of our church ordinances are taught in these Epistles and in which chapters? In which chapters do we find something of the following: pure re-

ligion, a peculiar people, faith and works, bodily adorning, the usage of tongue, loving one another, loving the world, light and darkness, and the addition of Christian qualities? In which Epistle are the words "love" and "know" used very frequently?

These epistles contain many fine scriptures for "memory work." Read again and commit at least some of the following verses and groups of verses: Jas. 1:27; 2:26; 4:4; I Peter 4:18; II Peter 1:10; 3:18; I John 3:7; 3:22; Jas 5:14-16; I Peter 1:3-5; 1:13-16; 2:9-10; 3:3-4; II Peter 1:5-11; 1:20-21; I John 1:5-7; 2:15; 4:7-11; Jude 24-25.

May we ask ourselves the question now, just how much we as individuals and as a brotherhood are going to profit by our study of this part of the New Testament? Our opportunity has now become our responsibility. Shall this increased knowledge affect our future living in order to glorify God and help our fellowmen? "For as the body without the spirit is dead, so faith without works is dead also." "Little

children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight."

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen."

—North Canton, O.

BE CAREFUL

When thou makest a gallows, to
hang a friend

Be careful, don't make it too
strong,

The gallows built for a friend may
be

The gallows used sometime for
thee.

When thou makest a dagger to
stab in the back

See that it don't reach the bone,
For the dagger you make for
another back

May sometime be used on your
own.

—A. B. VanDyke.
Waterford, Calif.

**AFTER THE THOUSAND
YEARS ARE EXPIRED**

Revelation 20:7-15

J. H. Beer

And when the thousand
years are expired, Satan
shall be loosed out of his
prison. And shall go out
to deceive the nations which
are in the four quarters of
the earth, Gog and Magog,
to gather them together to
battle; the number of whom
is as the sand of the sea.
And they went up on the
breadth of the earth, and

compassed the camp of the
saints about, and the be-
loved city; and fire came
down from God out of
heaven and devoured them.
At the expiration of the
thousand years, V. 7-10, the
restraint shall be taken off
from wickedness as it was
said before, (V. 3). The
last enemies of the church,
denominated as Gog and
Magog whoever they shall
be, they shall come up from
the four quarters of the
earth, and shall compass the
camp of the saints about,
and the beloved city, but
they shall not succeed and
prosper in their attempts;
they shall not be able to
hurt the saints, the church
and city of God, but shall be
destroyed with fire from
heaven, and the devil him-
self shall be cast into the
lake of fire and brimstone,
where he shall be punished
together with the beast and
the false prophet, who were
cast in before him, and shall
be tormented day and night
for ever and ever. After
this last conflict and the
final defeat of Satan, there
follows (V. 11-15) the
resurrection and judgment
of the unrighteous, (Order
of the resurrection) I Cor.
15:22-26. For as in Adam

all die, even so in Christ shall be made alive, but every man in his own order. Christ the first fruits; afterwards they that are Christ's at His coming. The righteous shall be raised a thousand years, before the unrighteous, I Thes. 4:14-16. Rev. 20:4-14, And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection.

And I saw a great throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. In this vision of "a great white throne," great to show the largeness and extent, white to show the justice and equity of the judgment, and one sitting on it who can be none other than the Son of

God, John 5:22. The Father hath committed all judgment unto the Son, from whose face the earth and heavens fled away, and there is found no place for them, so that this is properly the end of the world.

The dead both small and great, of all ranks and degrees, as well as those who perish at sea and were buried in the waters as those who died on land and were buried in graves, are all raised and stand before the judgment seat of Christ. They are judged every man according to their works, according to the things written in the books, dear reader death is certain, the judgment is sure. Are you ready, today is the day of salvation, now is the accepted time, why oh why will you live to your own destruction? There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, for to be carnally is death, but to be spiritually is life and peace. Gal. 5:19-21. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance,

emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before as I also have told you in times past, that they that do such things shall not inherit the kingdom of God. Paul uses the phrase, and such like, referring to anything of a similar character, see also I Peter 4:1-4.

—Denton, Md.

DRAW NIGH TO GOD

L. I. Moss

I am made to feel too many of us are not near enough to God.

In the fourth chapter of James we have a beautiful lesson. In the sixth verse it says, "God resisteth the proud." I wonder how many folks will admit they are proud. A few years ago during a series of meetings, in a home I met a young woman, who was decked with gold rings, bracelets, beads and the very latest of styles and she declared she did not have a spark of pride about her. And today you see many professing people dress in

the height of fashion, and everything in the home and all about them will denote pride, and yet they will deny they are proud. The word says, "By their fruits ye shall know them." This sixth verse says God resisteth them. He will not accept them as His children. To resist is to oppose or refuse. But the last part of the verse says, "but giveth grace to the humble."

If we are humble we are not proud, also an humble person is submissive. To all such, God will give grace. Oh how we need the grace of God, He has abundant grace for anyone who will be submissive to Him and if we are submissive we will obey His word. Then the seventh verse tells us "Submit yourselves therefore to God." How glad we ought to be to submit to the supreme being who knows our needs, and all about us.

Then the first part of verse eight, "Draw nigh to God and He will draw nigh to you." How glorious the more we try to get close to God the more effort He will put forth to get near us.

With all the powers of sin about us, all the temptations about us day by day

how we ought to strive to get close to God and one thing sure if we try to draw nigh to God we will find Him.

Now back to the seventh verse, if you want to get rid of the devil you must resist him, you must say no to his imps.

Too many people try to stay around too close to him and his agents, just haven't courage to boldly resist him and tell him to get hence. Dear readers, he soon knows if you are showing him a little sympathy—too many like to keep company with his followers. If you don't want him to trap you, you had better resist him. How cunning he is, how he can deceive, he was even transformed into an angel light, and his servants appear as ministers of righteousness. Say dear reader if you want to resist the devil there are a lot of things we must not mix with; you cannot go everywhere people will want you to go, you must learn to say no. Let us draw nigh to God even if it separates us from some loved ones, it may be some of our near relatives but God is the best friend, let

us draw near to Him.

Something else to do in verse eight to get near God, "cleanse your hands ye sinners," something for us to do ourselves, "Purify your hearts ye double minded." Each person must do their part, God will do for us what we are unable to do for ourselves. Don't expect God to do it all. Let us draw nigh to Him and He will do wonders for us.

The tenth verse is grand, "Humble yourselves in the sight of the Lord and He will lift you up." Dear reader the promises of God can be relied upon, just take Him at His word and try Him out.

—McClave, Colo.

WHERE IS OUR TREASURE?

Grant Mahan

One of the most common topics of conversation these days is the depression. Most people seem to think they have reason to complain because they have lost some of their wealth of this world. One man even said he had lost everything. He evidently counted nothing

but the treasures of this world; and mainly his cash. As if man's greatest and best wealth were in gold or silver or bonds!

If our treasure is in these things, none of which are ours for more than the brief years of our sojourn here on earth, we are to be pitied, for then we are poor indeed. Only too often has worldly wealth proven to be a curse rather than a blessing; and yet when it is gone it is lamented and talked of more than a dear friend would be. Even more than we lament when we know we have gone out of the narrow way and into the broad.

And this attitude just goes to show how little we think of the best things of life—of this life and the one to come.

We can lay up treasure here, and we can lay up treasure "over there." Some try to do both, and are successful in their efforts for here, but the Lord alone knows how much they have laid up on the other side. It is not ours to judge or to say, for we too shall be among those who will appear to be judged. One thing very certain is that,

however much we may have here, no one ever has too much in heaven. We do not choose wisely, for we do not select the safest "bank" for our wealth. Banks in this world fail, and often carry with them what we needed for our daily bread. But treasure laid up in heaven is safe for ever, and it will be ours when we pass over.

Our greatest trouble is that we want too much in this world—too much money, too much comfort, too much pleasure, too much freedom, too much in fine houses and furniture, and in full storehouses and barns; too much in automobiles and cattle and pigs. All these things are good, in moderation. And yet, all these things perish in the using. There is a better way, there is better wealth, there is better comfort; there are better things on which to set our affections. We are not willing to pay the price in self-denial that these other and better things cost; but they are well worth it. Sometimes we are forced by circumstances, as many are in these days, to lose what has given us pleasure and a

sense of security. Then it was hard, and we read of many who could not endure life without these things to which they had become so much attached; rather than live without the things to which they were so much attached, they took their own lives—no treasure awaits them, and no promise of better things in the other world.

We pay entirely too much for many things while we are going through life; and the sad part of it all is that too often we pay with our lives, our hope for the future home. We need to change, to teach our children and all with whom we come in contact that the things which the world so much esteems and strives for should not be so sought after by the one professing to be a child of God. This is the New Testament teaching, and we need to get it into our hearts and lives. When it is there we shall be happier, the future will be brighter, for with faith in Him whom we serve we can always be cheerful.

The tendency is for all to draw away from the plain and simple teaching of the

Master. But we are not of the world, and must not follow the ways of the world. Rather we are to be lights of the world, and in such a way should our light shine that those who know us will be constrained to travel the same narrow way, which leads to life eternal and peace and happiness.

—Homestead, Fla.

CHRIST'S CHURCH

Sarah E. Yontz

According to Matt. 16:18 the true church is built upon Christ and when we unite with the church I fear it means much more than many members are aware of—we cannot belong to Christ's church and be spotted, or mixed up with the world or its allurements, but must be changed from our old way of living.

Inasmuch as Christ is the church (in a sense) let us remember to be a part of this body, the church. We have been bought with His own precious blood, He has a claim on us, and since we belong to Him and have cost Him so much, should we not try to follow His

directions as near as we can (by His help) to do as He desires we should?

When we are baptized and become a member of this visible church, we show to the world like Jesus said in Matt. 3:15. For thus it becometh us to fulfill all righteousness; now since we are in the church does our life tell the world that we really love the church (or Christ) and each member in it, are we concerned about each member as we should be? Tonight I have a desperate toothache, my whole body is in sympathy, causing a nervous chill. I do not want to give up the tooth that is causing the trouble, but continue to apply remedies to bring it back to normal, if it does not respond I shall try one more remedy to save it—have it filled. If it still causes trouble, sooner than poison the whole body it must be extracted though it hurts the body.

Now apply this spiritually. Are we grieved at some conditions that exist in the spiritual body, do we love it and try and nourish the members so none need be extracted, and when this absolutely becomes neces-

sary does it grieve the body? We must continue to apply the remedies of God's word and stick together. We feel we have the church the nearest to the gospel, that is why we have chosen this denomination, then let us support this body (the church), love it and work for it that we may hand it down to our children even as good as our parents have handed it down to us. It should be better with all the advantages they have made it possible for us to have, but remember this that whenever we adopt things of the world in our church it is the church going with the world and not bringing the world to Christ.

Love is what prompted Christ to give His life for us, and I am sure love for Him, the church and each member is what is needed today. If each one is filled with the love of God, and that before the cavity of sin has become so large that it is so large that it is so shallow it won't hold the filling, there will be no need then of any member being extracted.

Let us take new courage and try and have our church as Eph. 5:27 says,

without spot or wrinkle or any such thing, but holy and without blemish, that it might be a sort of a saving station where we may be fed and filled to do more and better work for Him.

May we continue to pray for an infilling of the Holy Spirit to guide us into all truth.

—Topeka, Ind.

AFTER THE RESURRECTION AND JUDGMENT

Revelation 21

J. H. Beer

And whosoever was not found written in the Book of life was cast into the lake of fire. In V. 1 the revelator says I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. A new heaven and a new earth succeeded in the room of the first heaven and the first earth "which passed away," (20:11) at the closing judgment. In the new earth there will be no more sea, this new heaven and earth are not to take place until

after the judgment (20:13) for the sea gave up the dead which were in it. In this world too the "new Jerusalem" appears (V. 2) in full glory and splendor. It is described as coming down from God out of heaven; it is a city whose maker and builder is God, and is adorned as a bride for her husband (the lamb the true church of Christ) and the new Jerusalem, the true church of Christ, subsists as well during the millennial kingdom as after it.

At the commencement of the millennium it was said, (19:7) the marriage is come, and His wife hath made herself ready. At the conclusion of the millennium Gog and Magog went up, (20:9) against the beloved city. And here it is represented as the capitol or metropolis of the new heaven and the new earth.

V. 3, Behold the tabernacle is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. My dear brother and sister, are you unwilling to bear reproaches for Christ, when He has done so much, and has promised us if faithful such a happy home, V. 7. When all my labors and trials are o'er, and I am safe on that beautiful shore, just to be near the dear Lord I adore, will through the ages be glory for me, oh that will be glory for me, glory for me, glory for me, when by His grace I shall look on his face that will be glory for me.

It shall be a heaven upon the earth, God dwelling visably among men, and (V. 4) "there shall be no more death," which cannot come to pass till death shall be totally abolished (20:14) by being "cast in the lake of fire," and till the former things (the first heaven and the first earth) are passed away." He who sat upon the throne as judge of the world, (20:11) declares, V. 5, "Behold I make all things new." He is the author of this creation, as

well as the first creation, He commands these things to be written for the edification and consolation of His church, with the assurance of their truth and certainty. (V. 6, 7, 8) He pronounces this period to be the consummation of all things, when the promises of God, and the desires of His faithful servants shall all be fully accomplished; the righteous "shall inherit all things," but the immoral and wicked shall have their portion in the lake of fire and brimstone," which is a farther evidence that these things cannot take effect till after the final judgment. The glory of God and the Lamb, (V. 32) shine in it with a lustre superior to the sun and moon. All who are saved (V. 24-27) walk continually in the light of it, "for the gates are never shut, and no night is there." It is the center of glory and honor," all the wicked are excluded, and only Christians are admitted, they who are written in the Lamb's book of life. And the nations of them that are saved shall walk in the light of it (the light of the city); and the kings of the earth

do bring their glory and honor into it, (V. 24-26).

Dear reader are you making preparations to become a citizen of the triumphant kingdom of God. If not, why not?

—Denton, Md.

THE DRAWING POWER OF THE CHURCH

Chester Hiatt

Dear brethren and sisters it is with a heart full of love and compassion, that we undertake to write this article. I love the good old Dunkard church, because of what she stands for, and God forbid that the time shall ever come that she will fail to proclaim the whole gospel to a sin dying world.

Now I believe, my dear reader, that you will agree with me that it is the duty of every member of the church to help remove all hindering causes whatever and wherever they may be. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Now Jesus established his church here upon the earth, and laid

out the wonderful plan of salvation whereby, if we accept these terms as laid down in New Testament scriptures we can become members of His church. Now is it our duty as members of this sacred institution to carry on the work and so live that the spirit of Jesus can draw others into the church through our lives.

Now my dear brother and sister, are you satisfied with the drawing power of our beloved church? I believe that we will all agree that we are not, and God forbid that the time will ever come that we will become satisfied with our weak efforts, but that we might continue to struggle onward and upward until our Savior calls us home. I know there are different causes in our various churches over the brotherhood that are hindering our drawing power. I believe that you will agree with me that one of the greatest (if not the greatest) hindrances is the fact that you and I are not holding up the cross of Jesus Christ before the world, we are not only letting it fall to the ground, but we are tramp-

ling it under our feet.

I am going to talk plain and I hope you will forbear with me in what I have to say. One thing sure we can never overcome these obstacles unless we are willing to face them and ask ourselves the question, "Lord is it I?" Let us notice our blessed Savior as He stood before His false accusers, He uttered not a word. Can we show this kind of a spirit? Not only was He scourged, but they spit on Him, placed a crown of thorns on His head and smote Him with a reed. Now I know some of us think we have been wonderfully mistreated, but how do we compare to our blessed Savior? Then they nailed Him to the cruel cross to die, that you and I might have eternal life and through it all He cried, "Father forgive them for they know not what they do."

Oh my brother and sister, if we could only show this kind of a spirit what a wonderful drawing power we could have in our dear church. The world would soon see that there is a reality in the religion of our Lord and Savior Jesus

Christ. But alas, how sad it is when we cannot seem to get along even with our brethren and sisters, oh the great heart of Jesus is pained. Let us remember Jesus one time said, "Oh Jerusalem, Jerusalem, how oft I would have gathered you together as a hen doth gather her brood, but ye would not." The same would apply to us today.

The devil is awfully well pleased when he sees us striving among ourselves. Ask yourself whom are you pleasing, Jesus or the Devil?

Sometimes we put a good deal of stress on how we dress, and forget what the Apostle Paul says, "Now if any man have not the spirit of Christ he is none of His, Rom. 8:9.

Now in conclusion I would like to say nothing does me more good than to see every member of our church carry out the manner of dress as laid down in our polity by which we are governed, but it is just as necessary that each of our lives show forth the fruits of the spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, if we expect to be a drawing power

for the church.

We sing that good old song, "The way of the cross leads home," but are we willing to suffer the way of the cross? If we suffer we shall also reign with Him, (II Tim. 2:12). May God help each of us as we journey toward our heavenly home to be able to live a more consistent life is my prayer.

—Peru, Ind.

BEREAN CHURCH

The Berean Dunkard brethren met in regular quarterly council October 1st. Bro. J. D. Glick (our elder) presided. All business was disposed of in a Christian manner.

We have Bible study and preaching every Sunday morning except the 4th Sunday of each month, our elder goes to Luray, Va., where we have services.

We were made to rejoice when at this council one dear brother was made willing to join with us, who was gladly received by the church.

On September 12th, Bro. D. S. Flohr from Shady Grove, Pa., came into our midst and held our series

of meetings, preaching in all 15 plain spoken sermons. Bro. Flohr gave us the real gospel. He did much visiting in the community which I think was enjoyed by all whom he visited.

On September 24th we held our love feast. We opened our service at 2 o'clock with Bros. Britton, Racer, and Flohr, preaching, and they gave us some interesting things to think about. Our examination services began at 4 o'clock, the love feast following with Bro. Flohr presiding. We were few in number but we had a real spiritual feast together.

May the Lord help us all to be faithful.

Josie Lam,
R. 6, Harrisonburg, Va.

PENDLETON, VA.

Our series of meetings began August 29th with Eld. D. S. Flohr of Shady Grove, Pa., in charge, laboring at this place two weeks, preaching in all 15 strong gospel sermons. As a result thirteen were made willing to accept the Word as taught and practiced by the Dunkard Brethren church. Nine of these coming from the Church of the Brethren,

three were baptized, two await the rite, others are counting the cost.

We are few in number but feel greatly strengthened and built up—this is a worthy field. As our responsibilities have increased we feel the need of a place of worship now. Our preaching and Sunday School services have been held in the woods. A movement has been started for a church house. We extend the "Macedonia Call" to those who are favorably situated financially and desire to use a part of it to shelter the children, (the work here is largely among the young people).

A lasting impression for good has been made through the untiring efforts of Bro. Flohr in the interest of the people here. Anyone desiring a strong man for evangelistic work will do well to secure and cooperate with Bro. D. S. Flohr.

Brethren pray for the work at this place.

—Bessie N. Shumake.
Louisa, Va.

Enoch walked with God and God took him. How are you walking and who will take you?

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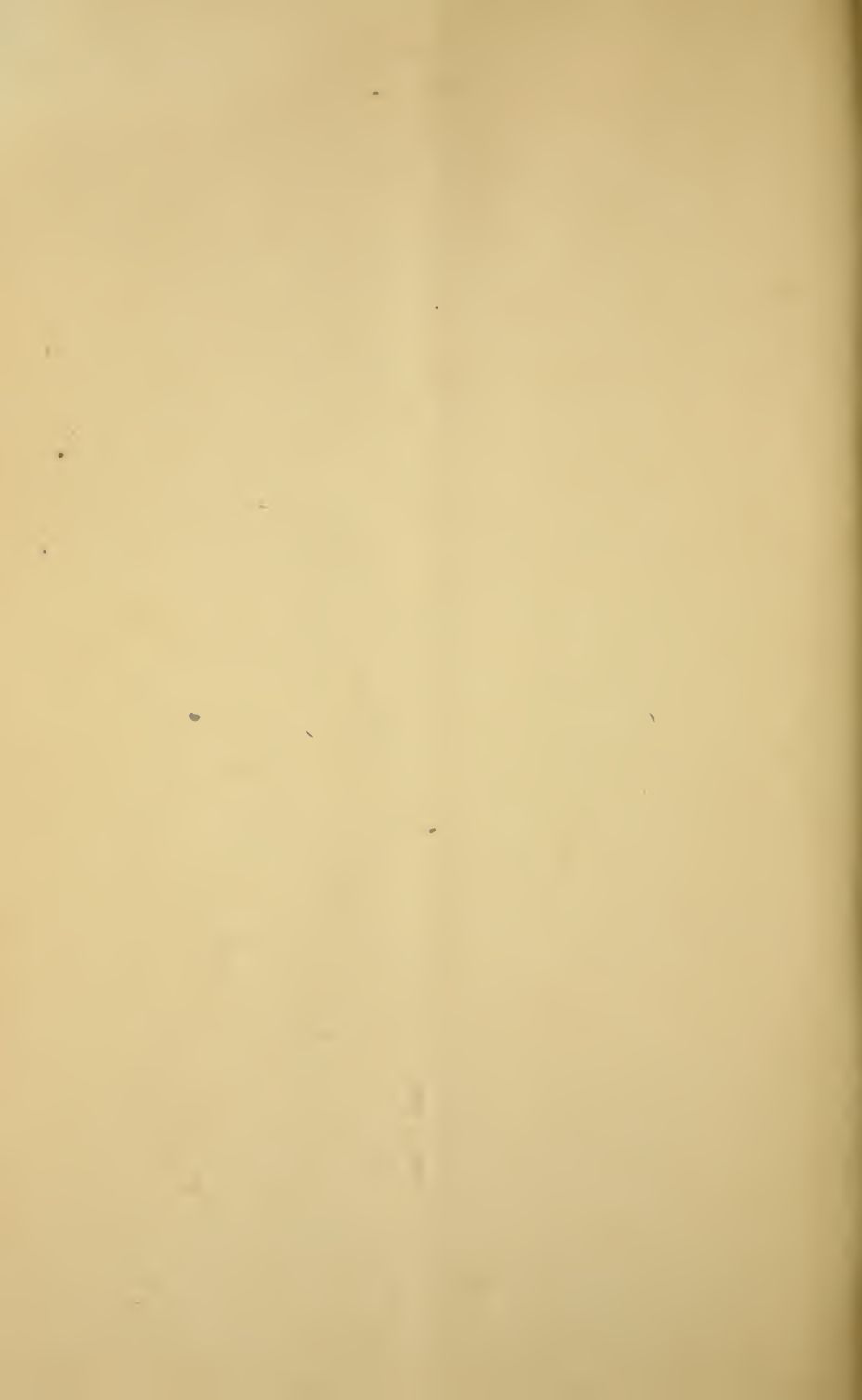
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SUNDAY SCHOOL LESSONS

- Oct. 23—I John 1:1-2:11
Oct. 30—I John 2:12-29
Nov. 6—I John 3:1-24
Nov. 13—I John 4:1-21
Nov. 20—Psalms 103:1-22
Nov. 27—I John 5:1-21
Dec. 4—II John 1:1-13
Dec. 11—III John 1:1-14
Dec. 18—Jude 1:1-25
Dec. 25—Luke 2:1-20



BIBLE MONITOR

VOL. X

December 15, 1932

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go unto all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTMAS

"And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14.)

We are now looking forward to the day which has been set apart to celebrate or observe the birth of our Lord Jesus Christ. We have in the foregoing reference the message which was brought by the angel

to the shepherds on that memorable night. Never before or since have the angels delivered a message so sweet to the human ear and never has there been a birth that has meant so much to the human race. Surely then as we observe this day we should meditate upon this message and consider what this great event means to us. It seems, as we observe this day year after year, there is a tendency on the part of many to consider it as a passing fancy, class it with other special days of little importance, treat it lightly and fail to reap the benefit that the observance of the day should yield.

Truly this birth was a wonderful event. Wonderful because of its miraculous nature; but more wonderful because of what it meant to the human family.

Because of the greatness of this event the angels in joy gave praise to God and declared, "Glory to God, peace on earth, good will toward men." It is evident the birth of Jesus meant these very things and whether we recognize them or not the fact remains and shall bear record until the end. A little study of the sojourn of our Master here below will soon convince us of the fact that He did glorify God. In his manner of life, speech and dealings with others at all times he revealed the very attributes of God, righteousness, Godliness, faith, love, patience, meekness, holiness, which of itself glorified the One that sent Him.

His was a life of complete surrender, submission and perfect obedience to the Father. In speaking along this line Jesus said, "I do always the things that please Him." Thus He glorified God. Again, He glorified God in His death. When He bore so nobly the cruel punishment of those last few hours the like of which no man has ever tasted, surely He glorified God.

In His resurrection we

see the same fact demonstrated. Coming forth victorious over death and the grave, He proved beyond a doubt His divinity and again glorified the Father.

Truly He could pray to the Father as He did, "I have glorified Thee on earth."

Again, His birth meant "peace on earth." Not a peace that was the result of disarmament or brought about by force but a peace that operates through love. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." "These things I have spoken unto you, that in Me ye might have peace." His birth made it possible that all men who choose may be at peace with their God. If all men would adopt the system of life and conduct as advocated and demonstrated by this great Prince of Peace we could then enjoy universal peace on earth.

All the combined plans and theories of men of all ages to secure peace on earth pale into insignificance when compared with those as set forth by the One who gave His life to make

perfect peace possible. Well could the angels sing "peace on earth" as this event transpired.

"Good will toward men." We are told, "He went about doing good." From the beginning of His active career to its close His efforts were in service to His fellowman. The lame, blind, sick and afflicted of all classes were recipients of this remarkable "good will."

Truly His birth did mark the beginning of a life of service and good will.

Now that we can see these things so plainly evident as we observe this day, what of value can we take unto ourselves? Did this birth occur for naught to us? Was that life lived only for those who lived in His day? Was His suffering, death and resurrection in vain? Nay, verily! That birth, that life, that death, that resurrection shall never lose power and influence over men while the world stands. The extent to which it affects us is determined largely by each one of us. "For I have given you an example that ye should do as I have done to you." We should ask

ourselves the questions: Am I following the example that my Lord has given me? Does my life show forth the same things to the world that His life did? Am I glorifying God by my manner of life?

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20.)

Have we experienced that "peace on earth" that comes through the application of the soul cleansing blood of the Lamb of God? Are we true exponents of the principles of peace as set forth by our example? "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is accepted to God, and approved of men. Let us therefore follow after the things which make for peace and things where-with one may edify another." (Rom. 14:17-19.)

Have we dedicated our lives in service to our Maker and our fellowmen? In this day when there are so many in destitute circumstances are we doing what we can to relieve the

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suffering and sorrow of those about us? Do those in need recognize that spirit of "good will" within us as they learn to know us? These are questions of importance, may we each face them honestly and profit by them.

As we pause to observe this important event if each of us would resolve to "glorify God," strive for "peace on earth," and exercise "good will" toward men, what a blessing it would be in this hour of need. So let us do.

Read your church paper.

THE CLOSED DOOR

A. G. Fahnestock

Today we hear much about the political and general situation of our country, and other nations, and how the door of opportunity, thrift, and joy has been closed. The result of this condition is, that many are suffering, and are looking for relief. As long as the door of opportunity and thrift was open, a good percentage were honest and reliable, but after this interference came, a number of these have become dishonest, disloyal, and made themselves a hazard to the country.

Men and women everywhere are disturbed about the situation, they are trying to find the cause, and are wondering what the future will bring. They are all looking for the open door of opportunity, thrift and happiness. I think we all agree that this is true, and most of us recognize the general condition as it exists, yet I see something far more appalling, which we cannot attribute to the generally recognized

worldly man or woman who make no profession, but was caused, and has originated from such who profess to be followers of Jesus Christ. I read in Matthew's gospel that Jesus says to a class of people, "Woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

We are living in a day and age of many scribes and Pharisees. A large percentage of these had, at one time stood for the right, and by the authority of the gospel, condemned sin.

Today, many of the things they practiced and believed they now omit. Do they only omit? No, but they teach men and women things contrary to the gospel. They do not only omit and teach, no, no; but they interfere and hinder those that want to accept the whole truth.

The Scribes and Pharisees shut up the kingdom of heaven to men and women by their profession, long prayers, teaching false doctrine, and by their zeal to compass land and sea,

etc.

In their ignorance they pride themselves at the multitude that harken to their deception. To prevent the exposing of their deception they point to the multitudes that follow them, to their educational ranks, etc., and when they discover that there are few here and there, that will not harken to their devices, but search the Word with an honest heart, and are led by the spirit of God, then many of them get busy in throwing stumbling blocks in the way, create false accusations, scoffing, and speaking all manner of evil against them.

Not long ago I met a man who belongs to a religious organization, who told me that he had heard so many reports about the Dunkard Brethren that he was prompted to ask me whether they be true. He had these reports noted on a piece of paper, and after he had read them to me, I discovered that the reports were all manner of evil against the Dunkard Brethren church (I however thank God that not one of them was true). I asked this man whether he

would be strictly honest and tell me, whether I am right or wrong when I make a guess, and he promised he would. I said to him that my guess was, that nine-tenths of those reports came from the organization you belong to. After thinking it over a moment he replied, "Your guess is wrong, if I recall right, and I think I do, I did not get nine-tenths of the reports from that source. I am ashamed to tell you but they all came from there."

Say brethren and sisters, we have a wonderful opportunity (if we be faithful) to enjoy the waiting of a great reward.

Jesus says in Matt. 5:11-12. "Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad for great is your reward in heaven."

After Jesus made His appearance here on earth and the Jews saw that He had favor with God and that He was far superior to them, they very soon spake all manner of evil against him, created false accusations, condemned and crucified Him.

This spirit of the Jews has not died. I am a merchant, and as long as I have something better to offer than my fellow merchants, I do not become disturbed or alarmed. But if it is the reverse, then it causes an uneasiness.

Pity the man and woman who will become discouraged in these trying times to the extent that he or she lay down arms. And again pity the man or woman who will follow the pernicious ways of the Scribes and Pharisees of our day. Then, there are those who have discovered the deception, and hypocrisy and say, they will not participate in their programs, etc; however they are willing to associate with them, not knowing that the smoke of their hypocrisy will, and has already, blinded many from the light of the gospel. I say some, because we know of such, who have denounced by the authority of the gospel, the course their leaders were taking and today they have hooked arms with them. Possibly the hooking of arms took place when the leaders assigned him a topic in the program, or gave him an

office in the organization.

My dear reader, keep your eyes open. Watch and pray, lest someone deceive you or blind you.

Will we save the rising generation? If so, we must do it by faithful Christian living and not by what we say or profess.

There are many men and women who profess to be followers of Christ Jesus, but with their society, life, tolerations, hypocrisy, lead to the closed door of the kingdom of heaven as did the Scribes and Pharisees. "They say, but they do not." But thanks be to God through Jesus Christ who said, "Seek and ye shall find; knock and it shall be opened unto you."

—Brunnerville, Pa.

THE CHURCH OF CHRIST AND SOCIAL REFORM

B. E. Breshears

Is it the work of the church to reform society? Is this the task our Master has given us to achieve? From the scriptures are we led to believe that such a task will be accomplished? What means are to be used to attain this end?

Society: the collective body of people who live in any community or region. Reform: to change to the better; to introduce improvement in or change for the better. Church: "A body of religious people selected and called out of the world by the doctrines of gospel, to worship the true God in Christ according to His word." (I Cor. 1:2.) Other definitions of these words could be given. Probably these would be accepted by most any one in considering this subject.

There is a great urge—a great emphasis placed upon the need for the church to take the lead in work which is variously termed "Social Service," "Social Reconstruction," "Social Regeneration," "Moral Reform," "Civic Righteous," "World Betterment," "Making the world a fit place to live," etc.

So much is said along these lines that if taken seriously one would think this the principal and foremost work to be accomplished by the church. Many ministers and religious teachers seemingly cannot preached a sermon or make an address or teach in any

capacity without stressing the need for Christians to lead in such work. The failures of the church in days gone by and of the older preachers and members is pointed to, and young people are urged to wake up and "do something." I fear that the next generation will have even greater cause to talk of failures, if this trend of teaching is followed.

Who is it that has started all this talk? Who is it that concurs most heartily to the need for the church to launch out in this kind of work? Why is it thought to be preeminently and predominantly the work of the church? A rather solemn situation presents itself if we rightly consider these questions.

Those who do not know or care what is the scripturally revealed reason for the church to be in the world are sometimes the most eloquent about the failures of the church in the past because of her supposed lack of interest in social service. This lack has been pointed out in the secular press generally. It is not uncommon to read what non church members

say as to what they think the church should do or not do. They even occasionally express themselves to the preachers as to what kind of sermons they like. Such people are usually willing to help when appealed to by those in the church who will accept their views. Of course they would do this if given a voice in the work and what it shall be. What may eventually happen if the church listens to those not of her communion?

Again there is need for caution. There have arisen many who have departed from the faith, many doubters, many unbelievers who to a greater or less extent have cast off the gospel message. They have repudiated the doctrines of the Bible as to sin, the need even of a Savior, the need of regeneration and complete obedience to New Testament teaching. Many are wavering as to a future state as revealed in the Bible. Hence to the degree of their doubts they have no real gospel message for the church or the storm-tossed and troubled soul in the church or out. Almost to a man these have raised this clamor for social service.

They make their appeal to what people can see and feel and enjoy in this life and in this world. Their interest is in "things seen which are temporal" and with little interest in "things not seen which are eternal." Some will even deride and jeer at what they term "otherworldliness" or those who would look to things eternal. One of such said: "One world at a time for me." I am reminded of a rather exasperated remark of a life insurance agent who had failed to convince me I ought to take a policy. He said: "We are doing more good than all the preachers in the land." I replied, "We will soon cross the dark river, have you any insurance beyond?"

Just here can be summed up the message of many who have switched to this "social gospel." They have little or nothing to offer which extends beyond the confines of this life. I think we should gravely consider who is loudest in appeals along this line for the church to "do something worth while." If we follow them we may find when too late that what we thought worth while will

not avail us when we must render our account.

We may question whether very much worth while will be accomplished by those who are foremost in advocating this "social gospel" as they are now doing. And why? Simply because they are themselves sowing the seeds which when developed must not only destroy the stabilizing influence of religion and the church but bring about the disintegration of society. There is nothing which will promote the abandonment of life, delinquency, vice, crime, confusion, lawlessness and anarchy like disbelief in the Bible as the revealed word and will of God. Faith in it is the greatest restraining power. If we believe it not only contains the word of God but that it is the word of God it will keep us back from many presumptuous sins, it will curb the way when we would enter forbidden paths. A vast amount of the confusion, wrong-doing, riot, viciousness, wickedness, is due to the lack of faith in a Supreme Being who will requite for good or evil, and that we shall reap as we sow. Russia perhaps

might be cited as an example. If we doubt that there is a future state and retribution awaiting us what wonder if we say "let us eat, drink and be merry for tomorrow we die." If we believe not that God is our creator as the Bible teaches but that we came from the jungles, from the beasts what wonder if we act like beasts or worse.

It is not primarily the aim for the church to make individuals, communities or nations better morally, or to change their views as to certain harmful wrongs in the world. This falls far short of the purpose for which Christ came into the world and established His church. It is His will that the world should be saved, but this cannot be accomplished with individuals or with society piece-meal or by correcting certain evils one at a time. Christ's kingdom is not of the world but is separate and apart and His subjects will only waste their time in efforts to control or direct the affairs of the world. It will be useless to give the people who belong to this world a voice in the church work in exchange for their help in

correcting evils in the kingdom of the world. If we expect to direct or dictate to them as to the running the affairs of their kingdom they will ask for the same in running the affairs of Christ's kingdom. It is a give and take proposition and has never worked for the people of God in any age.

The scriptures teach that the kingdoms of this world and those in these kingdoms who "walk according to the course of this world," are ruled by "the Prince and power of the air," and are therefore "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world." (Eph. 2:2-12.)

Being then called out of the world it is the chief duty of the church to do all possible to seek to call from the world as many of the unsaved as can be and to establish them in the Kingdom of Christ. This cannot be done except through faith, repentance and regeneration.

To do her full duty the church need not minimize too much the good she may

do to people in this life, but such efforts should be made to fit in and serve as stepping stones to things higher. It is well to try to improve living conditions, promote bodily health and comfort of the people and to use our influence to make better moral condtions. These will help. Paul gives us a thought in a comparative way when he says: "Bodily exercise profiteth little; but godliness is profitable unto all things having promise of life that now is, and of that which is to come." The difference in benefit is as great as time and eternity exceeds our short life. We may well endure a few discomforts if we have promise of that life to come, and all the blessedness the world may offer is comparatively worthless without it.

—Omak, Wash.

IS THE WORLD GROWING BETTER?

B. F. Masterson

When one undertakes to study this question, in order to arrive at correct conclusions, one must lay aside prejudice and preconceived

ideas and look the situation squarely in the face.

The improvements, discoveries and inventions that facilitate industries and gives employment to vast armies of working men, is remarkable. Where it formerly took months for ships to cross the ocean, it is now accomplished in a few days, and by airplanes in a few hours. Is this the fulfilment of prophecies? "and there shall be no more sea." The two great oceans are connected with iron rails on which man and freight are transported in a few days' time; whereas, it took months to cross the plains with ox teams. Tracks, like spider webs, cover communities on which products as well as people are hauled to and fro by means of electricity, which also is running all sorts of machinery and furnishing light for homes in the country and along the highways, and turning night into day in the cities, until one is made to wonder if this is the fulfilment of prophecy: "And there shall be no more night."

The gasoline, which was discovered in this generation, producing power for

domestic purposes, propelling farm machinery and automobiles, (which has put the horse out of use); the people riding to and fro, always in a hurry, until one is made to wonder if this is the fulfilment of prophecy: "Many shall run to and fro, and knowledge shall increase."

Surely the educational facilities have never been to as high a standard, and it is through the means of science that these discoveries and inventions have been brought to light.

Wireless has put the old style telegraph in the background, but the most marvelous discovery is radio by which means sermons, lectures, songs and music can be caught up in the air and reproduced on an instrument invented for that purpose.

The supposition is by scientists that in time an instrument will be made with sufficient power to produce the words of our Master, uttered while on earth, that are still retained in ether. If the finite mind is able to bring about such wonderful results, can not God make good the words of Jesus: "that for every

idle word that man shall speak, they shall give account thereof in the day of Judgment." The ether is floating full of idle words that will be produced through God's power in the day of all days.

The medical and charitable institutions have never been so numerous and efficient to eliminate the suffering of humanity, so that one is made to wonder if we are not approaching the time of fulfilment of the bible: "and there shall be no more death."

The forward movements of a religious character and the extensive movements in general for the uplift of humanity; the temperance movement, the Red Cross and the Peace League, the publishing concerns (millions of bibles are published in various tongues and distributed through missionary associations, by which means many heathen are converted).

Millions of dollars are expended for church extension and church erection for the expansion of Christianity. It seems that the prophecy might be in the course of fulfilment "That the mountains of the Lord's

house shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow in to it."

All these discoveries, inventions and developments have taken place within the last hundred years. Before that, this old world followed in the same rut for nearly six thousands years, practically so. Is this change that took place in such a brief period not remarkable? Does not the question present itself to the thoughtful mind: "Why all this?"

Surely the world is getting better! One would think so, viewing it from a material standard. But the question is not to be answered from a superficial viewpoint. Things are not always at bottom what they seem on the surface. The environment in paradise was all one could wish for, but the adversary was there and caused men to fall, and lost out. In the day when the sons of God came to present themselves before the Lord, Satan came also among them; he told the Lord that he came from going to and fro in the earth and from walking up and

down in it. (Job 1-7.) He even confronted the Son of God in the wilderness, seeking His downfall. He is the God of this world, the prince and power of the air—his power has not been curtailed in this fast age. While all these discoveries, inventions and developments are for the benefit of humanity, Satan is not a whit behind in using them for destruction of humanity. There never was a time when it was possible for man and woman to sin as it is in this age. And there are legions who are doing his bidding. While an army of noble and self-sacrificing workers are taking advantage of these means, Satan is not slow in using these same means for his destructive work.

Whereas the traveling facilities are so much better, by the means of electric lines and automobiles, which should be a means to fill the churches on the Lord's day, but instead it empties the churches. The Sunday excursions take the people to places of amusement, where all manner of games and plays are contrived for the allurements of the young, and the foolish old, where dancing is en-

gaged in, arousing the passions, leading to vice and final destruction of body and soul. "Lovers of pleasures more than lovers of God."

The religious world is not making headway in converting the heathen. While it took a hundred years to convert two or three million heathen, there were two hundred and fifty million born, "But God took out of them a people for his name." (Acts 15:16.)

While there has been a vast amount expended for church extension, there was much more wasted for places of amusement, lodges and theaters. The churches conceived the idea of having games and theatrical performances in their church machinery, to keep the young from attending those places of amusements, but Satan is sure to get mixed up with the games and plays in the churches. History tells us that theaters first originated in the church, but they became so corrupt that the church quit them, and then the world took them up. Be sure that history will repeat itself, for Satan is the same old devil that he was centuries ago,

and he will avail himself of the opportunity to corrupt the church.

While the Sunday Schools are doing an untold amount of good and are bringing many into the church, yet there are many more going to the bad.

The United States is considered a Christian nation, hence one would expect her schools to instruct the young in Christianity, but the colleges are turning out full fledged modernists, skeptics, infidels and atheists. If such is the case in a so called Christian nation, what can be expected of Russia, that is abolishing Christian institutions entirely and are teaching atheism in their schools—turning out millions of young people prejudiced against Christianity? Socialism, inhumanism and anarchy are gaining ground in other nations.

"Socialist" Sunday School in New York City, wholly intent upon impressing their principles on the minds of the rising generation. Thousands of children are gathered from Sunday to Sunday and taught that it is their sacred duty to rebel against the existing con-

stitution of our national life, as soon as they are grown. It is understood, of course, that there is no attempt to teach religion in these schools. Their whole aim is the promotion of Socialism.

Years past I noticed an article in the Messenger of what the writer has to say of what he had seen on a visit to the City of Marseilles, France, "Saloons abound everywhere. It seems that all the people drink and smoke. To this neither women, girls nor little boys are an exception. So many people are seen with sores on their faces. Filth and disease and sin are the triumvirate that hold absolute sway. There is no attempt to apologize for indecency and sin. There streets swarm with women of ages from 12 to 50 years, who do not hesitate to accost any man whom they chance to meet." The above is only a glimpse of what is to be seen. There is no reason to believe that it is any different in other cities in the world.

There never was a time, which we have witnessed, when law was so little respected, the marriage vow

so lightly esteemed. So many children are committing crime that it became necessary to establish a juvenile court to dispose of such cases.

The implements of war have never been so complete, the munitions so destructive. It does not yet appear that the prophecy of Isaiah will be fulfilled just yet, "And they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more." (Isa. 2-4.) This will be fulfilled when Jesus comes to reign on the earth; rather the prophecy of Joel 3-10 is approaching: "Beat your plow shares into swords, etc."

Is the world really growing better, or is the sinful condition of the world the standard by which this question should be decided? Not altogether. There is a power back of it all that holds the world from going to destruction. God would forbear with the antediluvians until the sons of God mixed with the daughters of men, then the Lord said: "My spirit shall not

always strive with men." Respite was set at one hundred and twenty years. And He destroyed man from the face of the earth, save Noah and his family, who found grace in Him.

Thus early in the history of man God showed his displeasure in his people entering into a confederacy with the world. And He was sore displeased with His people Israel for going a whoring with other nations. And He is no less displeased with His people in this age for mixing with the world. Christ said to His disciples: "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing."

Salt preserves from corruption, but if salt has lost its preserving qualities, putrification will be the result. So the churches, if mixed with the world, will lose her power (influence) and will no more answer God's purpose, and thus bring this age to a close by calling His scattered saints with those in the graves, meeting them in the air, and the terrible tribulation will follow upon those that re-

main.

God is a jealous God. If the churches will apostate and are controlled by the spirit of the world, instead of the Holy Spirit, He will bring this dispensation to a close, just as he did with dispensation previous to this. "As it was in the days of Noah, so shall it be in the coming of the Son of Man." The churches are going a whoring with the world, and from this viewpoint, the world is growing more wicked. Jesus said to His disciples, "Ye are the light of the world. If, therefore, the light that is in thee be darkness, how great is that darkness." (Matt. 6:23.) When the churches are in spiritual darkness, in politics and pride, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." (Isa. 6:20.)

Satan knows that he has but a short time and he is getting desperate. He is making use of these discoveries and inventions to his purpose, but when he is bound in the pit and Christ will reign on the earth with His saints, all these inventions will be a great bless-

ing. Even the air motor will come in excellent play to transport the people from the four quarters of the earth to Jerusalem, the capital of the world in the millenium reign.

Yes, the world is growing more wicked, and man without God is a failure, as has been proven in the past dispensation; and more marvelous things than radio and wireless telegraphy may be discovered before the change takes place.

1250 E. Third Street,
Long Beach, Calif.

McCLAVE, COLO.

Bro. J. P. Robbins being present at Dallas Center, Iowa, at our district meeting, came home with us and began a series of meetings for us in the Clover Leaf church October 12th, and closed October 30th. Brother Robbins preached the gospel in its purity with much power back of it. No one can come up and say he did not point them to Christ.

As a result of the meetings the faith of the members was built up and five were made willing to take a stand for the right and

were baptized on Saturday before our lovefeast Saturday evening, October 29th. Thirty-four surrounded the tables and had a real spiritual feast together.

—L. I. Moss.

WHICH SIDE?

Who is on the Lord's side,
Always true?
There's a right and wrong
side,
Where stand you?
Thousand on the wrong side
Choose to stand,
Still 'tis not the strong side
True and grand.
Come and join the Lord's
side;

Ask you why?
'Tis the only safe side
By and by.

—Selected.

REVELATION

Chapter 22

J. H. Beer

The first five verses of this chapter are a continuation of the description of the new Jerusalem. It is further described with the "river of life," and "the tree of life," as if paradise

was restored and improved. A river flowing through the midst of the streets, the trees growing on either side of the river, of the fruits there is such plenty all may freely partake of them at all seasons, and the very leaves are for the healing of the nations. Then there shall be no more curse there, as there is in this present world ever since the fall of man, but the inhabitants shall enjoy the fruition of eternal life and live in the light of God's countenance and serve Him, "and reign with Him for ever and ever." Then we shall pluck the ambrosial fruit from the tree of life, oh, that will be joyful when we meet to part no more. V. 6-7. And he said unto me these sayings are faithful and true. And the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book, There are some who would discount the book of Revelation, the first verse in the first chapter puts it this way: The Revelation of Jesus

Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John. A positive statement regarding its authority, this message was for the church.

That she might not be led into idolatry, V. 7. Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book. V. 12. And behold, I come quickly; and My reward is with Me, to give every man according as his works shall be. He also says I am the beginning and the end, the first and the last. Blessed are they that do His commandments, not those who just hear and conclude they are non essential and do not need to be observed, those who do them have the right to the tree of life, and may enter in through the gates into the city, that shows the difference between doing and not doing.

Jesus says, why call Me Lord, Lord, and do not the things which I say. I, Jesus, have sent mine angel to testify unto you these things in the churches. And the spirit and the bride say, come and let him that

is athirst, come and let him that heareth say, come and whosoever will, let him take of the water of life freely. It is offered to you without price and without money, salvation is free, but you cannot add to or take from without losing your right to eternal inheritance. God's word is not yea and nay, it is yea and amen. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book, which ought to be seriously considered by all visionaries and enthusiasts on the one hand, who boast their own inventions as divine revelations; and by all skeptics and infidels on the other, who depreciate the value and authority of these predictions.

He that testifieth these things surely I come quickly, (V. 20) he not only attesteth them to be true, but will also come speedily to accomplish them; to

which St. John answered, and in him the whole church, Amen. Even so, come, Lord Jesus. (Chapter 1:3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

I have tried to give a literal interpretation in my articles on the scripture referred to and hope it may help the reader to a better understanding of St. John's message to the church, that it may help you to live a more holy life and that our Savior may be glorified thereby, is the wish and prayer of your unworthy servant. Amen.

—Denton, Md.

QUINTER, KANSAS

On October 30th Eld. J. P. Robbins of West Milton, Ohio, began a series of meetings at this place. He gave us nineteen powerful sermons which were much appreciated.

Saturday, November 12, we had an all day meeting with our communion in the evening—seventy-five surrounding the Lord's table.

Several of the McClave brethren and sisters were

present with us. Eld. Moss and Bro. Pease also of McClave were the visiting ministers. We were made to rejoice on Saturday when six young people, just entering into manhood and womanhood, made application for membership and were received through Christian baptism, surrounding the Lord's table with us for the first time.

Much gospel seed has been sown, we pray it may bring forth much fruit in due season.

Following are some of the subject texts and some outstanding thoughts of Bro. Robbins' sermons:

John, 1st chapter—The message John gave us was an experimental knowledge of being with Christ. We'll never know the power and experimental knowledge unless we accept and give Him our life's service. Divine fellowship is found only in spiritual assemblies.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountiful shall reap also bountifully." (II Cor. 9:6.) This holds good in natural law, and also in the spiritual.

Subject: "The Spiritual

Abundance." We need a great deal of the Holy Spirit in our lives to combat the evil that is in the world. We should offer our bodies unreservedly on the altar of sacrifice. Jesus has made it possible to have that abundance of God's grace, in our hearts and lives. By having an abundance of God's grace we have an abundance of God's power. If there is sin in our hearts, even a single evil thought may cut off that connection from whence the abundant power comes.

Subject: "Faith." (James 2:10-19.) We lack in faith. We should take a daily inventory to see how much faith we have. We must be firmly established in the gospel of Jesus Christ to be strong in the faith. "Faith is the victory that overcomes the world."

Subject: "God's Word." There is nothing that will govern a man's life so completely as the Word of God.

This word has the gospel of salvation; it authenticates the divinity of Jesus Christ; it gives hope to man; it relates to us God's spirit as a warning; it gives us knowledge of God's eternal word; it is the standard of

our faith; it is sacred and is a dangerous proposition to trifle with its holy contents.

Subject: "Every man standing in his place." (Judge 7:21) We notice Gideon followed the instructions of God very closely. We have so many demonstratons because leaders have not stood in their places. Sin must be gotten out of the camp or we cannot win the battle or destroy the enemy. Too many folks are cowards, afraid to step out on the promises of God.

Subject: "Life." (Gen. 2:1-7.) Man has been able to imitate nature so perfectly that we can scarcely discern the difference, but has never been able to make that life giving germ. Man has been given power and authority over all things, but the human family has been made miserable from the misuse and abuse man has made of his power, and we must pay the penalty. The life of man does not consist in the abundance of the things he possesseth.

Subject: "Spiritual Life." (Jno. 10:1-15.) There was a time when the Devil tried to wipe out Christianity by harsh means, but has

changed his tactics now. He is coming to us a mild way. He has injected so many things into the mind of the Christian, they have been stupified and have become blind to the truth.

Only one way to get into the spiritual life, and that is the new birth. We make it hard for ourselves because we won't make these stubborn wills of ours to be subject to God's will.

To obtain spiritual life necessitates death to sin and self.

Subject: "The Two Ways." (Matt. 7:13, Luke 13:23-24.) "One way to life eternal." "A Highway of Holiness," (Isa. 35.) The unclean shall not pass over this way. Those who have made them white in the blood of the Lamb. We only find spiritual life on this highway or narrow way.

We cannot walk on this way with our carnal natures. It is governed by the spirit of Almighty God. The end of this way is heaven and happiness. The other way is broad, plenty of room on this way for the religious normad, worldly pleasures, the self righteous, the proud, the haughty, the

lust of the eye, the lust of the flesh and the pride of life. It is a crowded way. Satan's craftiness and snares are many. The end of this way is hell and horror.

Our dear brother has been preaching several weeks in this district. He has been preaching the Word, pleading the cause, and warning sinners. The churches have been strengthened, a few unsaved have heeded the warning. Many have not. Oh! God help them to heed the call before it is too late. It matters not what we believe, that will not change God's word. As long as we do not obey we are bringing reproach on the name of Christ. We praise God that there is a remnant that still holds, reverence and hallow His blessed will, in this day of trying circumstances. Oh, that we may be able to exclaim as the Psalmist did, "My heart is fixed on thee, O God, my heart is fixed."

—Sister O. T. Jamison.

DECATUR CHURCH

Decatur church held their love feast in the home of

Elder Henry Lilligh, Saturday, October 1 and 2. We were few in number, but the spirit seemed to be present. Bro. R. A. Saylor and three sisters from the Astoria church were with us. Bro. R. A. Saylor preached for us Saturday at 3 p. m., and officiated at the love feast.

Sunday morning we met for Bible study, at 10:30 o'clock for preaching. Bro. R. A. Saylor gave us a strong gospel sermon. We want to thank the Astoria members for being with us and helping us in our work.

Pray for us that we might be able to accomplish something for the Lord.

—S. L. Fouts.

ENGLEWOOD CHURCH

A call council was held November 16th at which time we had the report of the visit preceding our communion. All are working harmoniously together and the work is prospering. One sister from the church of the Brethren was received into our midst at this time. Two letters were granted. One brother because of his untruthfulness and dishonesty with the church and others was dis-

fellowshipped.

On November 19th we held our communion service. Although because of the snow the roads were in bad condition, we had good attendance throughout. We regret, however, that many from a distance were not permitted to be with us. All seem to be encouraged with the work here and we are having interesting well attended regular services.

—Clerk, L. W. B.

PLEASANT RIDGE

The Pleasant Ridge church has had another spiritual feast. Their series of meetings closed Sunday, October 30th. Their love feast was held Saturday evening with 98 around the tables.

Bro. Theo. Myers of North Canton, Ohio, brought to us, during the two weeks' meeting, a vivid picture of what Christ's suffering and death meant to each one. He also gave us doctrinal sermons and showed us the importance of using all of the New Testament as our guide. I think each member attending the series of meetings surrounded the

Lord's table with a new vision of God's great love for them when He sacrificed His only Son for their sins, and with a resolve in their hearts to follow Christ more closely.

Baptismal services were held Saturday afternoon for two brothers and one sister who had made the great decision during the meetings.

Sunday evening Bro. D. W. Hostetler of North Manchester preached for us on "The Christ Preminent."

While we rejoice over the meetings and over the souls that were willing to step out of the world and follow Christ, yet our hearts are sorrowful because our dear Bro. Kiser was physically unable to enjoy the meetings with us. He has been confined to his home for several weeks with rheumatism. Sunday afternoon he was anointed. We hope and pray that through God's healing he may again be able to meet with us. We miss him greatly and feel that we need his sound doctrinal sermons. Yet God's will not ours be done for we realize our loss will be Bro. Kiser's eternal gain.

Our regular council will

be held Saturday, November 12th. —Ruth Drake.

MECHANICSBURG, PA.

We the Mechanicsburg, Pa., Dunkard Brethren had a very pleasant love feast on October 15th and 16th. The following ministers were present: Eld. D. S. Flohr of Waynesboro, A. G. Fahnestock of Lititz, Eld. A. B. Rice, Mountain Dale, Md., Chas. Ness of Shrewsbury, Joseph Myers also of Shrewsbury, and Jacob Gibble of Myerstown, Pa. These brethren all gave us splendid messages from the word of God which we greatly appreciated and may the Lord bless them for it. Eld. D. S. Flohr officiated and about 75 surrounded the tables.

Bro. Jacob Gibble, who had been in failing health, was anointed in the evening. We pray God's richest blessings upon him.

Eld. A. B. Rice remained over night and gave us a fine message on Sunday morning.

We desire the prayers of God's people that we may all remain faithful.

—Mrs. Ruth V. Lebo,
Carlisle, Pa.

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SUNDAY SCHOOL LESSONS

- Oct. 23—I John 1:1-2:11
- Oct. 30—I John 2:12-29
- Nov. 6—I John 3:1-24
- Nov. 13—I John 4:1-21
- Nov. 20—Psalms 103:1-22
- Nov. 27—I John 5:1-21
- Dec. 4—II John 1:1-13
- Dec. 11—III John 1:1-14
- Dec. 18—Jude 1:1-25
- Dec. 25—Luke 2:1-20

